David H. Millard

# MEMOIR

OF

# REV. DAVID MILLARD;

WITH

## SELECTIONS FROM HIS WRITINGS.

BY HIS SON,

DAVID F. MILLARD.

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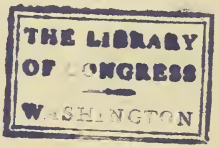

TO THE

*CHRISTIAN PUBLISHING ASSOCIATION,*

ESTABLISHED FOR THE DIFFUSION OF RELIGIOUS INTELLI-

GENCE AND A NON-SECTARIAN LITERATURE,

*This Work is Respectfully Dedicated*

BY

THE AUTHOR.

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# PREFACE.

BIOGRAPHY is a species of composition much admired and sought after. It is therefore highly important that the characters of those persons whose lives are delineated in this form of written narrative, should either possess many points of excellence worthy of study and imitation, or, if descriptive of vicious persons, their vices should be set forth in such a way as to lead the young to detest and shun them.

He whose life is sketched in this volume has said: "The faithful biography of a good man, in every sense, confers a benefit upon society. It holds up an example of the past as a burning and shining light to the future. It presents a mirror into which others may look, and there see their true character reflected, admire, and resolve to imitate."

The subject of this Memoir was a man who possessed at least some of the elements of true greatness; and it is thought that his valuable services in society, and especially in the denomination to which he belonged, should not be "suffered to live merely in the recollection of the passing generation." Hence this volume has been written.

As evidence of a demand for its publication, we give the following statements from eminent "Christian" ministers. Says Dr. N. Summerbell: "Your father's life was long, active, and honored He was faithful over a few cities, and will be ruler over many. Concerning his biography and writings, there can be but one voice: Publish them! The echo seems to come up from every quarter, 'Publish them!'" "We lost a great and good man in Father Millard," says Rev. H. Y. Rush. "I should like to see a volume compiled

from his posthumous manuscripts. I think it would meet with ready sale among our people." Rev. J. Maple says: "Your dear father is gone, but he filled his mission nobly. I am glad his biography is to be published" "I am glad to know," says Bro. B. F. Summerbell, "that you have your father's manuscripts, and hope you will prepare them for the press. There ought to be a large demand for such a book as you can make with them." Many similar expressions have been received from other brethren in the ministry whose opinions we value. But aside from these, there is a large circle of friends who are anxiously desiring that some "tribute of memorial" should exist of the departed through succeeding days.

In anticipation that his biography might sometime be published, the subject of this Memoir kept for many years a journal of his life. For about twenty years this journal contained quite a full history of his eventful career. Subsequently it was much condensed, and during the last six or eight years contained only the brief entries made on each returning birthday.

At his death, his journal and other manuscripts were left in the hands of the writer to be used, if deemed best, in the publication of a volume to contain his Memoir and Selections from his Writings. These, together with published letters running through many volumes of the CHRISTIAN PALLADIUM, and our own personal knowledge and observation, have been the chief sources from whence the materials for this book have been derived.

The chief difficulty which presented itself in the compilation of this work was to determine, not what to publish, but what to omit. To publish *all* that seemed to be of interest in the life of our subject, and all that is of value in his writings, would make several volumes of considerable size. This was not deemed expedient. On the contrary, it was thought best to make but one volume, and that not too large. "In the hurry and flutter of these days," says an eminent and judicious friend, "there is little opportunity for reading, and a large book repels people."

We have in these pages aimed to give a connected history

of one whose life has been eminently active and useful, sometimes in his and sometimes in our own language. Of his writings we have, in accordance with his request, given preference to those that have never before appeared in print. We have likewise given an abstract of his foreign travels, and made some selections from his poetry. The chapter written by his esteemed friend and "son in the gospel," Rev. I. C. Goff, will well repay perusal.

Under a sense of duty, and with a sort of mournful pleasure, this work has been undertaken. Such as it is, it is now presented to the public, with the hope that it will be acceptable to those who have been looking for its appearance, and be especially useful to all who shall examine its pages.

D. E. M.

MARSHALL, MICHIGAN, 1874.

# MEMOIR.

## CHAPTER I.

### BIRTH, ANCESTRY, AND EDUCATION.

The subject of these pages was a firm believer in the doctrine that "all men are created free and equal." He considered the question of family descent, especially when raised by those who founded upon it their only or chief claim to elevation in the scale of being as of very small value, and was wont to say, "I expect to derive no merit or demerit from my parentage." It is, however, natural for us to desire to know something of the ancestry of one whose biography is deemed of sufficient importance to be written and published to the world. Nor is it idle curiosity alone which prompts the desire. All men possess it to some extent, and many nations and tribes pay divine honors to their ancestors. True, as societies become more democratic, the ancestral tie weakens, but it does not wholly leave us. Hence, in giving a particular record of the character and labors of a person of marked usefulness in the world, the subject of ancestry can not be entirely overlooked.

Two brothers by the name of Robert and Na-

thaniel Millard emigrated from England and settled in the town of Rehobeth, Massachusetts, about the middle of the seventeenth century. They were both members of the Baptist denomination, and fled from their native land on account of persecution. Robert was a minister of the gospel. Both lived to be aged men, and died in the town where they first settled. Rev. Robert Millard had a son who bore his name, and he likewise had a son Robert, who was born in Rehobeth, in the year 1700. This third Robert was also a Baptist minister. He lived to an advanced age, and died respected by all who knew him. He married twice, and was the father of a large family. Among the children of his second wife (whose maiden name was King) was Eleazar Millard, grandfather of the subject of this sketch. Eleazar Millard, soon after his second marriage, removed from Rehobeth, Massachusetts, into Dutchess County, New York, and subsequently to Stillwater, Saratoga County, in the same state. At the latter place, on the 13th of December, 1764, Nathaniel, the father of David Millard, was born.*

The Millard homestead was in the immediate vicinity where, in the revolutionary war, the battle was fought which resulted in the capture of the British army under General Burgoyne. In this battle his step-son, Issachar Robinson, was engaged, and by him the subject of these pages had heard

* Abiathar Millard, brother of the grandfather of David Millard, was a physician who lived and died in Rutland County, Vermont. He was grandfather of Millard Fillmore, Ex-president of the United States.

related the details of the battle. Others of the family saw service in the revolutionary war, among whom, notwithstanding his tender years, was the father of the subject of this memoir. An older brother had been drafted, and stationed at Fort Ann, in Washington County, New York. He had served out his time within about four weeks, when he was taken ill. Having an opportunity to send a request that one of his brothers should come and relieve him, he did so. Nathaniel, then not quite sixteen years old, volunteered to go, expecting to be home again in a few days. He was accepted, and his brother was permitted to return home.

Weeks passed, and the young volunteer had nearly served out his time, when a force of British and Indians invested the fort and demanded its surrender. At that time there were but eighty men in the garrison, poorly provided with ammunition, and with a small amount of provisions. The enemy were about twelve hundred strong. Resistance was useless, and the garrison capitulated. By the articles of capitulation, they were to surrender as prisoners of war, with the promise that none of them should be given to the Indians. But how false the promise! Two days after the surrender, thirty of the prisoners were given over to them; and of this number Nathaniel Millard was one. The history of his captivity, though quite interesting, would be too long to give in detail. It will suffice to say that for several months he was held a prisoner among the Indians in Canada. From them he was retaken by the British, and, with others, placed

in prison at Quebec, where, through sickness and starvation, he nearly ended his days. Thence he was taken to England, and was held in confinement for several months in Mill Prison in Marblehead. After a series of hardships and deprivations he was at length restored to the free shores of his native land.

In the year 1787, Nathaniel Millard and Mary Hunter were united in marriage. The latter was born in Rannelstown, County of Antrim, in Ireland, August 27, 1767, of Scottish parents. Her parents belonged to the denomination called Cameronians, and were rigid adherents to the Protestant faith. Her father had been wealthy, but lost the principal part of his property by being security for a brother. Gathering up the wreck of his fortune, he emigrated to this country in 1774, and settled in Ballston, New York, near what is known as the Mineral Springs. At that time the entire region was new. Four years after this he died, and was followed in four years more by his wife. Mary was thus left an orphan at the age of sixteen. Of her four brothers, two continually followed the seas, and both became masters of vessels. One of the remaining two emigrated to Canada, and the other continued on the homestead. With him Mary Hunter chiefly resided till she was married. Virtue guided her footsteps, gained her valuable friends, and was ever the ornament of her life.

The fruits of this marriage were eleven children —five sons and six daughters. The oldest son died at the age of three years, and bore the same name

as that given to the subject of this memoir. Both parents were exemplary Christians, and aimed to so guide the steps of their children in "wisdom's ways" that all the virtues of social and religious life might grow with their growth and strengthen with their strength. Neither did they labor in vain. Few have succeeded better in guiding in the right path so large a family.

Nathaniel Millard died on the 5th of August, 1829. His death was occasioned by a fall from a load of hay. He lived but thirteen hours afterwards, but died, as he had lived, a Christian. His wife survived him a number of years. She died in the city of Rochester, New York, at the residence of her son-in-law, Edmund Lyon, Esq., on the 8th of July, 1850, at the advanced age of nearly eighty-three years. While living, she walked with God, and at death fell asleep in Jesus.

David Millard, the subject of this memoir, was born in Glenville, Schenectady County, New York, November 24, 1794. In a note appended to his written journal, we find the following statement: "As my birthplace was but half a mile from the line of Ballston, and subsequently my father's residence only a few rods from that line, it has often been published as my native town. The error is here corrected." His father was not in easy circumstances, and, as we have seen, had a large family to provide for. Hence, the son was brought up to habits of industry, and, so soon as able to labor, his task was assigned him according to his ability. "This," he says, "excluded me much from the

world, as well as from many vices attendant on idleness, and taught me a lesson of industry much to my benefit." Hearing his father pray in the family first led him to think of God, and the duties he owed to him. And the religious counsels of his mother made impressions upon his mind which were never forgotten.

He began to attend school at the early age of four years, and, even at that time, evinced a more than ordinary genius for education. His youth exhibited a vigorous mind; but, after he became able to use any kind of farm implement, his school opportunities never exceeded three months in each year.

At eleven years of age, having been run over by a frightened team, he narrowly escaped death. This event seems to have given quite a religious turn to his thoughts. Referring to those early days, he says: "During this part of my life I was not without religious impressions. Sensible that I was born to die and bound to judgment, my mind was filled with awful fear of 'a hereafter.' Frequently something would seem to say, 'If you experience religion you will have to preach.' This I did not like, as I was much opposed to the thought of being a preacher, believing it would debar me from social enjoyments, and sink me to a life of gloomy sobriety." Will not some who read these pages, here read their own experience? How many living ministers can recall similar impressions of early childhood! And how natural to the 'children

of this world' is this mistaken view of religion. They have yet to learn

"———It never was designed
To make our pleasures less."

"About this time," he writes, "a rich gentleman and his wife, residing in the city of Schenectady, New York, having no child of their own, made the proposal to my parents to adopt me as their son, give me a classical education, and make me their sole heir. My father, probably, would have consented; but my mother struggled under all the tenderness of a mother's heart. Although at that time she had nine living children, looking round upon them she could not be made to think she had one to spare. But for years it would come up to my mind, while laboring hard from day to day in the field, how much better might have been my fortune had my mother only willingly permitted me to become the adopted son of this man of wealth. But in later years I thought differently. And when I consider how God has led me on, I feel reconciled to the fortune allotted me. Had I been placed in the midst of wealth it might have been my ruin. I was brought up to practice industry and frugality. This has been of more value to me than wealth, conferred as a gift, might have been, with all its snares and exposures. I now think God overruled and led me in the right path." Let those who are inclined to murmur, because they were not born into a more favored earthly lot, learn wisdom from this statement of one who had himself learned that God's

ways are better than man's, and that he ordereth all things wisely and well.

During the days of his youth, the mind of the subject of these pages was often exercised by religious thoughts. Much of this no doubt was due to his Christian instruction and the force of parental example. But the fact that he possessed, by nature, a mind of strong religious cast, should not be overlooked. In his thirteenth year he was awakened in an especial manner to a sense of his duty as an accountable being, chiefly through the preaching of a Methodist minister, by the name of Miller, who was then holding meetings in the neighborhood. The preaching of this minister seems to have taken strong hold upon the minds of the young, and quite a number of the associates of our youthful subject were among the converts. He was also in the habit of attending the social meetings they had instituted. At one of these meetings he was deeply affected by the warm exhortations of his young companions. "Several times," he says, "I had nearly risen to my seat to tell them I was willing to be a Christian, and to ask them to pray for me. I returned from this meeting laden with a burden of sin; all my former life appeared disclosed to me, and my sins, in the blackest dye, stared me in the face."

He at once resolved to commence a life of prayer. But his temptations were strong, and, at times, almost overwhelming. "When I attended meeting," he writes, "it appeared as though the preaching was all to me; sometimes my character and feelings were pointed out exactly, and even my

thoughts were told me. Often I was so affected that I would tremble like Belshazzar when he saw the writing on the wall. My tears would flow in torrents, while I was mortified as others saw me weep." His exercises of mind continued variously for three or four months, when they gradually wore away. For this a cause is assigned, which, alas! has two often effected similar results—namely, a contentious and sectarian spirit among those who were "counted leaders." As a result, the converts were soon divided into parties, and the love they first manifested grew fainter and fainter in the midst of controversy. Many who had felt powerfully impressed, himself among the number, turned again into the world, and gratified their pride and love of pleasure more than ever before. Of this turn of affairs he writes: "I then felt astonished at the conduct of professors of religion, but have since, to my sorrow, witnessed much of a similar nature. How little do many who profess religion realize the injury they inflict upon the cause of God, by introducing contention and controversy in the time of revival. Many for this, I fear, will have the blood of souls to account for, in the day of eternity."

After these impressions had worn away, the subject of these pages entered with all his heart into the pleasures and amusements of the world. His chief study was how best to appear in company, and to render himself attractive, and his society pleasing to his young associates. In this he was eminently successful, and soon became a recognized

leader among them. But the "pleasures of sin," as the sequel will show, though enjoyed for a season, failed to satisfy the demands of his religious nature, and, in time, were abandoned for higher and nobler pursuits.

## CHAPTER II.

TASTE FOR BOOKS—CONVERSION.

The winter following his sixteenth birthday closed the school-days and privileges of David Millard. He was then deemed qualified to teach a common school, and before he was quite seventeen years of age commenced teaching near the home of his childhood. During this year he met with two more narrow escapes from death: One from the falling of a large stone over a bank near where he was standing; the other, from the premature falling of a building at which he was assisting in taking down the frame. Viewing these to be calls of Providence, he was again led to reflect seriously upon the subject of religion. He went to meeting more frequently, and was a more attentive 'hearer of the word." The preaching of Rev. Samuel Draper, a Methodist minister, appears to have stirred his feelings, but, for some reason, was attended with no permanent results.

He was much given to speculating on religious subjects, and early evinced that fondness for argument which afterward made him so able a defender of what he believed to have been the primitive faith

of the church. The doctrine of unconditional election and reprobation was then attracting much attention, and, as it appeared to him fraught with horrid consequences, and based upon grounds repugnant to reason and Scripture, he took a decided position against it. "To believe," he says, "that God should bring millions of beings into existence from senseless nothing, on purpose (as I could not think he acted without a purpose) to consign them to excruciating pains forever, appeared too horrid for me." As, in those days, this doctrine prevailed to quite an extent, it seems to have nearly carried him over, as it has many before and since, to Universalism. He writes, "When about eighteen years old I came near embracing the doctrine of universal salvation, but was afraid of it. Something seemed to whisper to me that the foundation was sandy."

His love for reading was intense, and he devoured about every thing that came in his way. For awhile he was strongly attached to novel reading; but at a certain time, in reading a fiction entitled "The Midnight Bell," he became disgusted with the foolish inconsistencies of novels, and read but few of them during the remainder of his life. Histories, journals of travels, and poetical works were chiefly sought and became favorite studies with him. He early evinced a talent for poetry, and in his eighteenth year began to write verses for the newspapers over the signature of "Edmund." He continued, "even down to old age," occasionally to indulge a poetic fancy, and though he assures us that he

"never could make much pretension to poetic ability," yet many of his pieces have been published, and quite a number have been thought, by competent judges, to possess no small degree of merit. Among his earliest productions, written in his sixteenth year, we find the verses we shall here insert:

## SPRING.

Hail! all ye vocal woodlands, hail!
And hail the glad return of spring;
Let every woodland, marsh, and dale,
With notes of joy respondent ring.

See Phœbus sheds a warmer ray;
Reviving nature smiles again;
Stern winter blasts to spring give way,
And vegetation plants the plain.

No more hoarse, chilly blasts resound,
Nor gloomy clouds hurl round my head;
No more hoar snows pervade the ground,
Nor winter's devastation spread.

Where autumn's frosts have borne the sway,
Of clothing stripped the lofty trees,
Reviving leaves on branches play,
As wafted in the balmy breeze.

Where fleecy snows of late were seen,
And chilly blasts with sternness blew,
Now herbage clothes the plain in green,
And blooming flowers ope to view.

While on with devious steps I rove,
O'er fields with vegetation crowned,
Soft notes come warbling from the grove,
To cheer me with enchanting sound.

Around in mirth, from spray to spray,
The feathered choir in concert sing;
Each pouring forth his vocal lay,
The fields and groves with music ring.

With fragrant scent the opening flower,
While raised by Phœbus' warmer ray,
Distilling sweets each shining hour,
Invites the bee t' improve the day.

The flocks along the flow'ry mead,
With transport view return of spring;
The plowman spurns his lazy steed,
And thus, methinks, I hear him sing:

Hail! all ye vocal woodlands, hail!
And hail the glad return of spring;
Let every woodland, marsh, and dale,
With notes of joy respondent ring.

The Lord makes use of various instrumentalities in accomplishing his designs. In the summer of 1814 a lady by the name of Nancy G. Cram came into Ballston, and commenced holding meetings in that vicinity; curiosity was aroused, and, of course, multitudes flocked to hear her preach. Among those whom curiosity drew to her meetings was the then youthful subject of our memoir. The service, as was not unusual in those days, was held in a barn. Before going, fancy had painted a not very pleasing picture of the person he was to see and hear. But the picture proved more fanciful than real. He writes: "Instead of finding her, as I had expected, a woman of masculine appearance, she evinced distinguishing marks of modesty, and her deportment indicated a woman of refined manners.

After sitting awhile, she arose and sang a hymn commencing thus:

"'Oh, that poor sinners did but know
What I for them do undergo,
I who am called to bear the news
To gentile nations and the Jews!'

I thought her prayer the most able and powerful I had ever heard, and her exhortation was very affecting."

Nancy Cram continued, for some months, to exercise her gifts as a speaker in that vicinity, and a reformation was the result. A small church was gathered, and a number were baptized by Elder Jabez King, who occasionally visited and preached in the place.

"Among the thirteen that then and there united in church relation," writes that venerable and beloved disciple, Rev. John Ross, "my name was enrolled." In September she left Ballston to visit her friends in New Hampshire. At that time many, besides the subject of this sketch, were under deep awakening. After an absence of several weeks she returned, contrary to the predictions of some whose peace had been disturbed by her earnest and faithful testimonies.

In the month of December certain young men in the place, David Millard among the number, met, as had been their previous practice, to make arrangements for a New Year's ball, or, as they were pleased to term it, a "civil frolic." The time and place were agreed upon, and he was chosen one of

the managers. "I had now," he says, "determined to banish from my mind all present thought of religion, to let my heart cheer me in the days of my youth, and to walk in the sight of mine own eyes. Oh, the mercy of God in not cutting the brittle thread of life, and calling me to immediate judgment!"

On the following Sabbath Nancy Cram held a meeting at the residence of Nathaniel Millard. The son thought he had armed himself with the resolution of a stoic. How weak the armor proved, the following extract from his journal will show: "The whole sermon was peculiarly suited to my case, while words like arrows pierced my heart. * * I dared not look up, for it appeared as though my sins were naked to the eye of every one in the assembly. I would have given almost any thing I had to be free from the ball engagement." Through the night he was gloomy, and the day following was one of severe trial to him. His struggle was to determine whether he would relinquish what he viewed to be the unhallowed pleasures of the world, or still cling to them at the risk of losing his own soul.

On the next evening he was to meet his young associates to make further arrangements for the New Year's party. A religious meeting was also to be held the same evening. He had a severe conflict of mind concerning which place he should attend. "On one hand," he says, "I viewed the alluring pleasures I had been so largely courting; on the other hand, I viewed the cross of Christ,

with all its reproaches. I knew I must be nailed to this and have the world crucified to me, and myself to the world, if I would become a Christian." He finally decided to attend the religious meeting, and to leave his young companions to get along without him in making the arrangements for the ball. That decision, as the sequel will show, he had no reason to regret.

The evening's discourse had for him a thrilling interest, and, at its close, he was left in great distress of mind. Several exhortations followed, every one of which seemed to drive the arrow of conviction deeper and deeper into his heart, until at length he said, mentally, "O God, be merciful to me, a sinner!" For a period of ten days he continued under a distressing conflict of mind, impressed all the while with the thought, "If I embrace religion I must preach the gospel." To this he felt utterly opposed, so different was it from the work of his choice. Indeed, such was his opposition to a ministerial life, that he would say, "Give me any other honest employment but that." By this we may see why some go mourning many days on account of their sins. So long as we want to have our own way in any particular, and are unwilling to let God have his, just so long do we continue in the dark, and seek for peace in vain. Here was the difficulty with the subject of these pages. He wanted to be a Christian, provided he could be one and not be compelled to preach. During all his trying experience, whenever he attempted to pray for mercy, the work and duty of the gospel minis-

try would appear before him, and expressing a willingness to engage in the work, and to discharge the duty, was the last point he surrendered. "When," says he, "I promised God that, if he would show me mercy, I would be any thing he would make me, I knew well what that meant."

It is not necessary, in these pages, to follow him through all his varied experience till the conflict was ended; but the happy moment when the new light dawned, and he was made to "feel sweet peace within," we will let his own pen describe. "Under the influence of one of my religious exercises of mind, my steps seemed unconsciously to lead me to the stable. I entered, fell on my knees, reclining my head on the manger, and began to pray. A load insupportable seemed to press me, as it were, into the dust. Never before did I plead with such fervor, and never before did my heart break down and melt in such unreserved contrition. While praying, all of a sudden a stream, as it were, of glory, filled my soul. Oh, what sweet peace filled my mind! My tears flowed freely; but never did I shed such tears before. They were the contrite effusions of a heart overwhelmed in gratitude to God. I felt like a condemned criminal released from death at the expected hour of execution. When I opened my eyes, and arose from my knees, never did objects around me look so lovely, and I could say from a full heart, 'Let everything that hath breath praise the Lord.'" Thus, on the 28th of December, 1814, was he "born again;" "not of blood, nor of the will of the flesh, nor of the will

of man, but of God." Let those who are wont to object to women's preaching remember that Elders John Ross and David Millard, two of our most efficient and honored ministers, were led to Christ through the instrumentality of a female speaker.

Soon after the event above recorded the subject of our sketch began to exhort in public. About this time he formed the acquaintance of John Ross, an acquaintance which ripened into the warmest friendship and remained unbroken to the last. In a published letter Father Ross thus alludes to the time of which we are writing: "I was not present at the meeting when you publicly volunteered in the service of Christ, resigned your position as manager of the 'New Year's ball,' and accepted the card of invitation, from the 'Master of assemblies,' to a grand banquet at the 'marriage of the Lamb' in the kingdom of God. The news of your conversion spread rapidly through the region, and the revival received a new impulse. From this period our acquaintance became intimate. * * Brother Millard, from the time of his conversion, seemed inspired with a gospel treasure, was bold, enthusiastic, energetic, determined, and faithful."

In the winter of 1814–15, we find him again teaching school, but his mind is so full of thoughts on religion and its pressing duties, he has but little relish for the work in which he is engaged. Out of school hours much time is given to prayer and the study of the Scriptures. This last work was more thoroughly prosecuted from the fact that the people, called "Christians," among whom he was converted,

and whom he dearly loved, were not numerous, were harshly assailed by sectarians, and were accused of holding bad sentiments. This greatly grieved him. Finally, he determined to examine for himself, and, after careful study, if convinced that what was said of them was true, much as he loved them, he would forsake them utterly and forever.

The method he adopted in settling his mind upon religious doctrines may well be recommended to others, and especially to the young. We shall, therefore, give it in his own words:

"I minuted down all the points of doctrine upon which I wished to satisfy my mind by reading the Scriptures, concluding that every doctrine necessary for salvation was clearly taught in the New Testament. I accordingly provided myself with a pocket testament and carried it with me constantly. I never dared to read it without praying to God for light and understanding. Whenever any passage came up before me which seemed to have the least bearing on any doctrine, I marked it with a pencil. I would generally read a chapter through two or three times before I left it—and thus read the New Testament through by course. After having completed this in the honest sincerity of my soul, I took all the passages which I had marked and copied them, carefully arranging each passage under the doctrine which I thought they were calculated to illustrate. I then studied them prayerfully, and sought to reconcile Scripture with Scripture. My mind came out as clear as the sun on the principal points of controverted doctrine. From that day to

this, it has not varied in one essential point. I soon after carefully read the Bible through by course.* * * When my mind was settled in doctrine, I became convinced that it was my duty to join the people called 'Christians,' persecuted and opposed though they were."

He was received into fellowship with the Christian Church at Ballston, New York, February 14, 1815. Having become fully settled in his religious sentiments, he was ever after an able, fearless, and successful defender of the principles of the "Christians."

## CHAPTER III.

### CALL TO THE MINISTRY.

Immediately after the Savior was baptized, we are informed that he was led into the wilderness to be tempted forty days. So, the day following his baptism, David Millard was called to undergo an experience which might well have reminded him of his Master's. He was brought into a state of severe trial. From early life he had thought that if he ever professed religion he would rest satisfied with nothing short of indisputable evidence of his acceptance with God. The thought now occurred to him, "What, after all, if you are mistaken? What if the result should prove that you are only deceiving yourself and others by indulging false hopes?" This was a keen shot from the enemy, such as he well knows how and when to give. Of course, when these thoughts were indulged his mind began to sink, and for a few days a peculiar gloom overspread his prospects. Often he gave utterance to this prayer, "O Lord, if I am deceived, undeceive me; if indeed I am not thine, make me to see it; if indeed I do not love thee, make me to know it." At times his soul truly agonized in prayer, but

prayer amid so many doubts brought him no relief —no answer of peace. At length while at work near his father's house something seemed to whisper to him, "Go into the house; take up the Bible, and there you will find something that will afford relief to your mind." He obeyed. On opening the Bible the first words on which his eyes rested were these blessed promises of Jesus: "Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you." He could read no further. These words filled his heart with unmingled joy. Tears coursed freely down his cheeks, and praises flowed as freely from his tongue. Every doubt vanished, and the glories of the better world seemed to open before his enraptured vision. From the depths of his soul he could say, "I know that my Redeemer liveth;" and he then felt that all the powers of darkness combined would never shake his confidence again.

The custom of encouraging the improvement of gifts by speaking in the congregation prevailed extensively in those days, and was a standing order in the church at Ballston. Whether there was preaching or not, every member was at liberty to speak or pray in any of the meetings. To this custom he attributed much of the success of that period in raising up ministers of the gospel. Among those who were the product of the above church were John Ross, David Millard, and Abigail Roberts—a noble trio. The two former for more than

half a century were acknowledged leaders in the denomination to which they belonged; and all were most intimately associated with the early history and growth of our cause in the States of New York and New Jersey.

From the time that the subject of our memoir became a member of the church at Ballston, he often availed himself of customary usage, and spoke and prayed in the public congregation. In so doing his gift steadily and manifestly improved. Sectarian opposition continued to the extent that most of the school-houses in the vicinity were closed against the infant church. Still, as is usually the case, the church prospered amidst persecution

In the summer of 1815, he began to feel strong impressions that it was his duty to make appointments abroad; but he was troubled with the thought, "Where shall I go, and how shall I begin?" For weeks he labored under severe trials relative to this duty. He would fain have been excused, but he had made the most solemn vows and dared not look back. In February preceding he had taken an active part in a meeting in the town of Amsterdam, some miles distant from his native place, and God was pleased to make his exhortation at that time the means of leading two persons to Christ. Here his mind now seemed to rest. He did not want his friends to know that he was about to make an attempt to preach; and if he tried and failed he wanted it to be far enough off not to disgrace his friends at home. "I felt," he says, "like a man who puts his life into his hand when he is just

going into battle. How to get an appointment to that meeting I did not know." But Providence, it seems, opened a way. One who had been awakened and converted at his former visit, was at meeting in Ballston the next Sabbath and warmly urged him to again visit Amsterdam and exhort the people. The result was that he sent an appointment to the school-house at Crane's Hollow for the following Sabbath afternoon. This was on the 16th of July, 1815.

"During the week," he writes, "my mind was filled with a thousand temptations and trials; but on the next Sabbath I set out full of hopes and fears to attend the meeting. When I arrived in sight of the school-house and saw a crowd of people assembled, a strange fear possessed me. Ah! thought I, did this crowd of people know the weakness and inability of the one they had come to hear, they would disperse immediately. A degree of trembling seized me, and when I went into the house I felt like one laboring under an insupportable load. After singing and praying, I read and talked from Isaiah III. 10, 11, 'Say ye to the righteous it shall be well with them, for they shall eat the fruit of their doings; woe to the wicked, it shall be ill with him, for the reward of his hands shall be given to him.' My discourse was mixed up much with my own experience and exhortation, but the congregation gave good attention and appeared solemn." We now find the subject of these pages fairly in the field, and fully determined to "war a good warfare" as a preacher of righteous-

ness and a defender of his Master's cause. He continued to hold meetings in the same neighborhood till the month of October following, when, in attempting to speak from a passage of Scripture, he became confused, and was obliged to sit down in the midst of his discourse. This greatly wounded his pride, and nearly closed his attempts to preach. True, he had seen some conversions through his labors there, but this failure made him feel that he had, after all, mistaken his calling. For a season his mind was depressed, and darkness shrouded his enjoyments. Just at this critical period in his history, Rev. Jabez King came to Ballston. As he had a similar experience in his early ministry, he was able to afford the young and discouraged preacher great relief. "Be not discouraged," said he, "you will find that very circumstance one of the most beneficial of your life. God has taught you in that, that your strength is not in yourself, but in him. Remember this, and be not discouraged." He accordingly sent another appointment; and when on the next Sabbath he went to fill it, he found of a truth the Lord was at work among the people, and in his preaching that day he was greatly blessed. From this time he filled frequent appointments in that vicinity, and, as a result, between twenty and thirty were converted. While filling these Sabbath appointments, his week-days were still devoted to hard manuel labor on his father's farm.

The following incident from his "life's journal"

is here inserted to show the strength of religious prejudice and sectarian bigotry in those days:

"At an early stage of my labors in Amsterdam, an event occurred which I think proper to relate. A Presbyterian deacon in the vicinity evinced a good deal of concern for the people lest I should lead them away into dangerous error. As I was informed, he tried to induce his pastor to go to the neighborhood where my meetings were held and faithfully expose what he termed our dangerous errors, and warn the people to beware of the heretic. It happened that the pastor and myself had been schoolmates and acquaintances, though he was a few years my senior. He kindly declined compliance with the deacon's request. But as the interest increased and congregations grew larger, the deacon concluded something must be done. He finally determined to address the people himself, and accordingly appointed a meeting for that purpose. He most earnestly warned the people, and especially the young people, to beware of me. He insisted that I was a deceiver and would go to perdition, and lead to the same place all who embraced the pernicious doctrine.

"Some weeks after this I happened to attend a prayer-meeting at the deacon's house. He was about opening the meeting when I entered, but he did not know me. In the course of the meeting he invited Christians of any denomination to use their liberty, and urged them to do so, as the meeting was free. At length I rose and addressed the assembly. Before I finished my testimony I felt the

power of God's spirit upon me. Many of those present, especially the young, wept. No sooner had I taken my seat than the deacon rose and most earnestly witnessed that the truth had been spoken. 'Oh, how much good it does my soul,' said he, 'to hear such testimony from a youth.' He most earnestly urged the young people to lay to heart the testimony they had heard, for it was true, every word of it.

"At the close of the meeting he inquired of a friend who accompanied me to the meeting who that young exhorter was. 'Why! it is Millard, the Christian preacher.' 'Is that Millard?' said he; 'I thought he was a Methodist, for every word he said was true.' I never heard of the deacon's saying a word against me after that."

We have now traced the life of the subject of these pages from birth to manhood. On the 24th of November of this year (1815) he was twenty-one years old. Thus when but twenty years of age he began to preach, and had met with considerable success before he reached his majority. We shall soon find him cutting loose from home and friends and entering with great earnestness upon the work of an evangelist. But before this, he must once more visit Amsterdam, the place of his earliest labors. He went there on the very day he was of age, and as he thought this might be the last visit he should make them very soon, he remained there three days. Elder C. W. Martin was then preaching in Ballston and vicinity, but was expecting soon to leave for Greene County, and was anxious that

the young preacher should accompany him. Of this minister Mr. Millard thus writes: "He had become acquainted with my labor of mind relative to duty, and was indeed to me a father in Israel. I shall ever have cause to respect him, as will many others, while life, or thought, or being last."

From Amsterdam he visited Galway and enjoyed some excellent meetings, after which he returned to his father's house, intending on the following week to accompany Mr. Martin to Greene County; but his time had not yet come. On his return home, his father asked him what business he had concluded to pursue, as he was then of age. He had not confidence to tell him what course he wished to take, though his parents had never opposed him in religious duty, but on the contrary were forward to help him so far as they were acquainted with the leadings of his mind. He was then informed by his father that during his absence there had been two different requests made for him to take a school, at what was then deemed fair compensation, and his father encouraged him to do it. Acting more upon his father's suggestion than his own mature judgment, he went that evening and engaged a school for three months. The school was in Clinton, six miles from home. He had been teaching but a few days when he felt sensibly that he was not engaged in the work to which his Master had called him. Owing to previous mismanagement the school had become insubordinate, and the state of his mind was such as to render him quite unfit to enforce rigid discipline where nothing else would answer.

He was in the habit of closing his school every evening with prayer, and this displeased a few of the patrons. He also preached occasionally in the vicinity, and was conscious that good was done; but his mind was not at rest. He longed to be released that he might travel and preach the gospel wherever an open door might offer. "At the close of my term," he writes, "I felt like one released from prison, and made arrangements without delay to start for Greene County, where I expected to meet Elder Martin."

He was now quite willing that all should know, and his parents especially, what his intentions were. Many times had he been made to regret that he did not disclose his mind to his father before taking the school. He now told him all, and the following letter of commendation will show how well the father approved of the choice his son had made:

"*To all whom these presents may come, greeting:*

"This may certify that my son, David Millard, the bearer hereof, has left my house with my perfect consent, and I furthermore believe him to be one moved by the Spirit of God, to go forth and improve his gift in the vineyard of the Lord. May God bless his labors to the convicting of sinners and the edifying of the saints.

"NATHANIEL MILLARD.

"MARCH 19, 1816."

## CHAPTER IV.

FIRST PREACHING TOUR—ORDINATION.

Three days were chiefly devoted to making preparations for the journey. At length the eventful day dawned. On the 20th of March, 1816, he took an affectionate leave of his parents, brothers, and sisters, and went forth to preach, far and wide, the gospel of the Redeemer. In anticipation of this event he wrote the following verses:

PARTING WITH FRIENDS TO PREACH THE GOSPEL.

Farewell, my friends and kindred dear!
With you I now must part;
While heaving sigh and pearly tear
Evince a throbbing heart.

My Lord commands me to the field,
With stern and threat'ning word,
To handle faith's all-conquering shield,
And wield the gospel sword.

Nor shall the strongest ties below
Compel me here to stay,
While Jesus bids his servants go
To regions far away.

There stands his banner, wide unfurl'd,
High waving through the sky,
While loud the trump sounds through the world,
"Sinners, repent or die."

Swift round his standard saints unite,
Resolv'd to take the field;
See how his foes are put to flight!
They fall! they sink! they yield!

His heralds, firm like flames of fire,
In front the battle stand;
While holy zeal their hearts inspire,
They fight with sword in hand.

Christ rides triumphant o'er his foes,
And leads the conq'ring band;
My heart with martial ardor glows
To run at his command.

As the farewell words were spoken, all were sensibly affected. He mounted his horse while the tears were coursing down his cheeks, and then started out into the broad world to "work for Jesus." During the day, so much was his mind absorbed in the great work upon which he had embarked, that the objects of nature would scarcely for a moment divert his thoughts. Nor can we wonder! For how empty are all the objects of time and the charms of nature, when eternal things engross the soul's attention!

He proceeded to Schenectady, and there endeavored to ascertain his nearest route to Greenville, in Greene County; but he was misdirected, and after traveling till night found he had gone a number of miles out of the way. He was compelled to pass that night at a tavern in Bern, Albany County. After seeing his horse provided for, without taking any refreshments, he sought his room, committed himself to God in prayer, and endeavored to find repose, but sleep seemed to have fled. Hours

passed in wakeful meditation, and his pillow was wet with tears. At length balmy sleep lulled the emotions of his mind. The next morning, before sunrise, he was well on his way. About seven o'clock, from the top of the mountain he was crossing, the country to the south, for a long distance, was spread before him. The prospect was a charming one. He could faintly see distant villages, surrounded by a country which denoted affluence and prosperity. Nearly the whole of the county of Greene, so rich in natural scenery, was spread out before him. While scanning the scene, a strong temptation seized him. Of this he writes: "I thought the people in that part of the country were used to great preaching, and what, thought I, can a weak strippling like me do among them. My own weakness, and the greatness of the people among whom I was going, seemed to be worked up in my mind in the worst shape. I actually stopped and queried for minutes whether it was not best for me to turn about and go back. As no one was in sight, I turned aside from the road, and tried the strength of prayer. My supplications were earnest, and my tears flowed freely. The temptation vanished, and I pursued my journey." Truly, in seasons of temptation, there's nothing like prayer.

It was about ten o'clock in the forenoon when he arrived at the house of Mrs. Teats, mother of Elder John P. Teats, who resided in the town of Westerlo. Here he was received in a very friendly manner. No sooner was he seated than he was asked by this mother in Israel, if his name was not David Millard.

On being answered in the affirmative, she added, "Elder Martin has been expecting you for some days." The table was spread, and here the subject of our memoir ate his first meal since leaving his father's house the day before. Being informed that Mr. Martin was to preach that evening at a place called Cairo, about ten miles distant, he hastened to that place; but, on arriving, found that he had been misinformed, and that the appointment for that evening was in New Baltimore. Night had then overtaken our weary traveler, and he found a resting-place at the house of a Christian brother in Cairo, by the name of Shepherd. It was a Christian home, and he was kindly entertained; but even this apparently slight disappointment had a trying effect upon his mind. Indeed, when the mind is wrought up to a high pitch of excitement relative to duty, as was the case with the subject of these pages, a slight discomfiture becomes a mountain of discouragement.

On the following day he returned to Westerlo, and in the evening met Elder Martin at his appointment in that town, He writes: "Under the trying state of my mind, the sight of him cheered me like seeing my nearest relations. Complaining of ill health, Bro. Martin requested me to preach. Under much embarrassment, I spoke from I. Tim. iv: 8— 'Godliness is profitable unto all things.' We went to Freehold, and spent the night at Dr. Warner's." The kindness of this family he seemed never to forget. On the next morning, which was the Sabbath, Mr. Martin preached in Freehold, and admin-

istered the Lord's Supper. Without consulting his young friend, at the close of the meeting he gave out an appointment for him to preach in the evening. This he endeavored to fill, but labored under considerable embarrassment, and was far from satisfied with his discourse. "I began to think," he says, "that one of two things must be true: either that I had no work to do in Greene County, or was not prepared to do what God required of me." We shall soon see that his place of labor was in another direction.

A number of persons who had formerly belonged to the church, under the pastoral charge of Elder Daniel Hix, in Dartmouth, Massachusetts, had moved into Roxbury, Delaware County, New York. These had heard of the labors of Elder Martin in Greene County, and a few days before one of them came to see him, and brought an urgent request that he should come to Delaware County to preach. We will here quote from the written journal:

"Elder Martin had given some encouragement that on my arrival he would come. The distance was about forty miles, and I encouraged him to go promising to accompany him. We left Freehold on Monday, March 25th, held a meeting in Durham that evening, and remained over night at the house of a Methodist brother by the name of Butler, who treated us very kindly. The next day we rode to the town of Roxbury, and arrived in the evening at the house of Brother Reuben Baker, the man who had requested us to come to that place. Several of the neighbors came in that evening to see the strangers

belonging, as many thought, to a strange people. No preacher of the Christian connection had ever been in the place before. We sung and prayed with them, and gave an appointment for the next day at the stone school-house. I felt a remarkable calmness of mind beyond what I had enjoyed since leaving my father's house. My peace seemed to rest in that place. On retiring to bed, I told Brother Martin that I had not felt as well for a long time. Said I, if we do not see the glory of God in this place, I shall be much disappointed." A brief time will disclose how well his anticipations were realized.

The next day brought a crowded assembly to the school-house. Elder Martin preached an impressive sermon. His co-laborer followed in exhortation with much freedom and solemnity of mind. On the day following another meeting was held, with a still larger congregation in attendance. From that meeting many went away sorrowing on account of their sins. The next evening at a meeting held in another part of the town quite a number requested prayers. It now appeared evident that souls were to be converted in that place.

After attending the meetings already named, Mr. Martin returned to Greene County, leaving Mr. Millard in Roxbury. "Being now alone among strangers," he writes, "I felt that my only trust was in God. The fields truly appeared ripe and ready to harvest; 'but, Lord,' thought I, 'who is sufficient for these things?' However, I commenced with trembling, and God was truly with me. In nine days I preached eleven times in different parts

of Roxbury and Middletown. In several of these meetings the power of the Highest was displayed in a most remarkable manner, and in two or three of them I met with some sectarian opposition."

The incident we are now about to relate will serve to show how peculiarly, not to say mysteriously, the mind is sometimes affected in a state of sleep. At the first meeting held by the subject of this memoir, in what was then called the west settlement in Roxbury, a large congregation assembled. When he entered the house, of course all eyes were turned toward the stranger. A lady in the audience thought she had seen him before, but where, she was unable at first to determine. After the opening exercises were concluded, and the text (Proverbs i. 24–28) announced, the mystery, in a measure, was solved. She then recalled a dream that she had had about two months before, in which she fancied herself crossing an extensive field which was partly covered with trees. When about midway of this field there suddenly arose a frightful tornado. Trees were falling in every direction, and death seemed inevitable. While pondering, in the most fearful distress of mind, which way to fly, a person came running from an opposite direction, and as he approached pointed a certain way, and cried, "Fly for your life!" She started to run, when she awoke. She now recognized in the speaker the person whom she had seen in her dream. When he dwelt upon that part of the text which says, "When your fear cometh as a desolation and your destruction as a whirlwind," she cried aloud,

and many others wept. From that meeting the work spread in the settlement with great rapidity.

On the 9th of April Elder Martin returned, and for two or three weeks following they labored together with the most encouraging results. On the 22d of April a church was organized of eleven members. From this small beginning the church in Roxbury increased to the number of eighty in six months.

During the month of May the subject of our sketch returned to his native place. On the 20th, after an absence of just two months, he arrived at his father's house. On his way home he spent a Sabbath in Freehold. One who had ridiculed him on a former visit was now brought under conviction, and soon afterward converted. When he arrived at Ballston he found Elders Elijah Shaw and John L. Peavey, from New Hampshire, had just come into the place, and with them he formed an endearing acquaintance.

In June following, he returned to Roxbury, Mr. Peavey accompanying him. On the way they held meetings in Charleston and Canajoharrie. In Delaware County their labors were greatly blessed, and in the east part of Middletown about thirty were converted within a few days. But the way was not all smooth. Among those in the vicinity of Middletown whom they ranked as friends were a few Methodists. A camp-meeting in the interest of that denomination was soon to be held in the town of Kortright. These friends very earnestly invited the young preachers to attend. They accepted the

invitation, and on July 4th rode in company with them about fourteen miles to the camp-ground. They had not long been at the place when they found themselves the chief objects of comment, and against them much of the preaching was directed. The presiding elder, after preaching a doctrinal sermon, in which he took strong ground against them, said the devil was sending his emissaries into that part of the country, who had the heaven-daring presumption to deny the doctrine he taught.

No wonder the meeting lacked spirituality and power. The young men felt their souls full, and longed for the privilege of speaking in the name of the Master; but no liberty was given them. On the morning of the 5th, as the meeting was about to close, they concluded to ask the privilege of speaking to all such as felt disposed to remain and hear them. "We made our minds known," says Mr. Millard, "to a few Methodist friends, who appeared anxious to hear us. Previous to the meeting being dismissed the presiding elder gave the people another vehement warning against deceivers. When the meeting was formally dismissed, Elder Peavey asked the privilege of speaking to such as were disposed to hear. The owner of the camp-ground spoke up in a sharp tone as he said, 'I shall forbid your speaking on this ground, sir!' 'There will be preaching in the road yonder in five minutes,' says Brother Peavey; 'I suppose there are no objections to our going into the highways and hedges!' We immediately joined arms and turned toward the

road, while a crowd followed us. We stepped upon a large log by the roadside, and sung:

"'Jesus, my all, to heaven is gone, etc.'

"It was thought a congregation of five hundred soon gathered around us. After prayer, Brother Peavey preached some over an hour, and I immediately followed him. Before we had done, the power of God swept through the assembly, and sinners wept and cried aloud. About twenty came forward for prayers, and several found mercy before we separated. Several of the Methodist brethren said, 'this is the work of God; we must witness to it.' At the close of the meeting, the man who forbade our speaking on the camp-ground came to us and asked our forgiveness. A field now opened before us immediately, and requests were given us in every direction to come and preach. We entered the field in the name of the Lord, and the work soon spread in different parts of Kortright, Stamford, and Harpersfield."

After spending about six weeks in this region, in arduous and unremitting work, during which time his labors proved highly acceptable, and, as we have seen, were blessed of God, he returned again to Ballston. His duty concerning the ministry was now no longer with him a matter of doubt. He had the best possible evidence of the genuineness of his call in the fruits of his labors! Hence the reader will not be surprised to learn of his ordination. This took place at Ballston on the 4th of August, 1816. The following, copied from the

orignal church record, and kindly furnished by Rev. B. F. Summerbell, will be found of interest in this connection:

ORDINATION OF ELDER DAVID MILLARD.

"At a regular meeting of the Church of Christ in Ballston, Burnt Hills, New York, held August 3, 1816, the following letter was received from the Church of Christ in Roxbury:

"The Church of Christ in Roxbury, Middleton, and the region round about, on the 6th day of July, 1816, sendeth to our beloved brethren and Elders Jabez King, jr., Philip Sanford, Jonathan Thompson, Christopher W. Martin, Wm. Martin, and Elijah Shaw, greeting.

"Whereas, our beloved brother, David Millard, who has been laboring in this region, and his labors having been much owned and blessed of God in the awakening, conversion, and gathering of many into the Redeemer's kingdom, we wish this our request to be complied with, namely, that he, our brother, David Millard, should be separated to the work of the ministry, whereunto we believe the Holy Ghost has called him. Amen.

"Dear brethren, the harvest is great and laborers with us are very few. May God raise up, qualify, and send forth laborers.

"JOHN L. PEAVEY.

"The church, after the letter was read, and hearing also the testimony of Bro. David Millard, especially his being called to preach, were unanimously agreed with the church in Roxbury in having him ordained according to the New Testament. Accordingly, the day following he was publicly ordained in Ballston, at the Burnt Hills, by fasting, praying, and laying on the hands of Jabez King, jr., and Jonathan S. Thompson, Elders in the Church of Christ."

CERTIFICATE OF ORDINATION.

"*To all unto whom these presents may come, greeting:*

"This may certify that our well-beloved brother, David Millard, after due examination, was publicly ordained to the work whereunto the Holy Ghost has called him, as a minister of the New Testament, to administer the ordinances in the Church of Christ, on the fourth day of August, one thousand eight hundred and sixteen, by fasting, and praying, and laying on the hands of us.

"JONATHAN S. THOMPSON,
"JABEZ KING, JR.

"In confirmation of the above. JAMES WILSON."

The second day after his ordination he baptized three persons whose given names were Peter, James, and John.

In the latter part of August he returned to Kortright, and in connection with Elder Martin again entered the field of labor in Delaware County. They laid out a circuit of one hundred and fifty miles, which each traveled once in two weeks, preaching once or twice every day. In these labors they were greatly blessed. By December following his ordination, Mr. Millard baptized in Middletown, Stamford, and Roxbury, about sixty persons.

But, notwithstanding the success which had attended his labors in this region, it soon became evident that here he was not to find a permanent home. Near the close of the year 1816, Elder William Cummings and Edward Webber, of New Hampshire, came to Roxbury and attended a general meeting. Mr. Webber concluded to spend a few weeks in that county, and as Elder Cummings intended to visit western New York, the subject of our memoir decided to accompany him. On their way west they spent about two weeks in Otsego County, and preached to large assemblies in Otego and Laurens. They were present at the organization of the Christian Church in the latter town. During their stay in Otego some were converted, and they left a number under conviction.

Leaving Otsego County they journeyed westward, preaching in the town of Nelson, Madison County, on the way, and stopping finally at Brutus, Cayuga County, where Rev. Elijah Shaw was then preach-

ing. Elder Shaw had been preaching in that town for several months, and his labors had been signally blessed. Subsequently it was arranged that Elders Shaw and Cummings should travel together into the western part of the state, and that Elder Millard should remain in Cayuga County till their return. The former were absent about six weeks, and during this time the labors of Mr. Millard were unremitting. For most of the time, however, his mind seemed to be under a cloud. Still his work was not in vain. He saw some conversions in the towns of Brutus, Mentz, and Aurelius. Having completed his work in this county, he returned about the first of March to his former field of labor in the county of Delaware. This brings us to the spring of 1817. During the month of April an extensive work of grace followed his labors in the town of Andes. In the early part of the month he attended a meeting in the place and preached to a good congregation. The next day, while passing through the settlement on his way to Middletown, he was impressed to call at a certain house, which he did. Two ladies were present. He conversed and prayed with them, and left them in tears. When he next visited the place he found both had experienced religion, and several others were under deep conviction. He increased his labors in the place, and within two months saw between fifty and sixty hopefully converted. Sometime during this season he must have visited and preached in Freehold, as Elder J. Blackmar writes: "Under his ministry in Freehold, New York, in 1817, I date my religious conversion."

During the summer of this year he left the churches in Delaware County in charge of Elder Cummings, who had removed into Roxbury, and returned to his native place, intending to start in a few weeks for western New York. That region was then new and presented an inviting field for gospel labor. Previous to leaving he baptized twenty persons in Andes, and subsequently a church was organized there by Elder Cummings. He reached Ballston in the month of August. As he had now been absent many months, much interest was felt in his preaching. He remained there till November, and saw about forty persons converted. Among those he baptized was John Hollister, for many years an efficient minister of the gospel.

## CHAPTER V.

SETTLEMENT—MARRIAGE—PUBLIC LABORS.

Though his labors had been very successful in Delaware County, and personally he was held in high estimation by the people in that region, it was not here that Providence intended he should remain. In the western part of the state a new and inviting field presented itself to the ardent and faithful young minister, and here his labors were chiefly to be bestowed

In the latter part of November of the year 1817 he commenced his journey westward, preaching on the way in Albany, Greene, Delaware, Otsego, and Chenango counties. He arrived in Brutus, Cayuga County, sometime in January, 1818. In that town an extensive revival was in progress among various denominations. Elder Shaw was much engaged in the work, and many were added to the Christian Church. Mr. Millard remained a considerable length of time in the vicinity, and gave himself earnestly to the cause. During the winter his labors extended through Mentz, Aurelius, Auburn, and Camillus. He preached nearly every day, and his labors were abundantly blessed; and though he encountered persecution, and met with some finan-

cial embarrassments, he felt sustained by Divine power, and found friends who were kind and true.

But he had not yet reached the place of his future labors. About the first of April he left Cayuga County, and pursued his course westward to the town of Rush, in Monroe County, where two of his sisters then resided. He immediately commenced preaching in that vicinity. Some excitement followed. A few were hopefully converted, and two were baptized. More doubtless would have been accomplished had he remained and continued his labors in that place; but calls were urgent and numerous, and in his anxiety to meet them, as he subsequently remarked, he scattered his labors more than was profitable and wise. This is a mistake into which many have fallen, and in later years the subject of our memoir made it a point to urge ministers to guard against this evil.

In the year 1817 Rev. Joseph Badger had organized a Christian Church in the town of Mendon, near Rush. Mr. Millard soon became acquainted with him, and for many years they were intimately associated in Christian labor and in defending the principles of the "Christians" against the assaults of bitter foes. In the same county Elder John Blodgett was also doing the work of an evangelist, and with him an acquaintance was formed which soon ripened into warm attachment. Between April and June Mr. Millard preached much in Rush, Henrietta, Mendon, and Lima.

About the middle of June a general meeting was held in Covington, Genessee County, New York.

Elders Badger, Millard, and Blodgett were present. The meeting was held in a grove, and the attendance was large. During the previous fall and winter there had been an extensive revival in that place under the labors of Rev. William True. Once there was a flourishing church in that town, and though long since broken and scattered by removals and deaths, it continued for many years to speak through the voices of the ministers who had been raised up within its borders.

At this meeting the first steps were taken toward organizing a Christian conference in the State of New York. There might have been in the state at that time, twenty ministers simply denominated "Christians," and perhaps twenty-five churches of the same order. Men of corrupt characters were beginning to impose upon the churches and public, claiming to be ministers in connection with this religious body. An unscriptural mode of ordination was also advocated in a few churches. Their position was, that a church of private brethren had a right to ordain any man whom they saw fit, simply by a vote of the uplifted hand in the church. Mr. Millard having traveled much among the churches had seen and felt the effects of these evils, and at this meeting was the first to propose the organization of a conference. The proposition found general favor. Accordingly, a meeting was called for the purpose named. Elders Badger and Millard were appointed a committee to correspond with other ministers upon the subject. The meeting, which was well attended and generally approved,

was held in the month of October at Hartwick, Otsego County. Thus, as we are informed, originated the first regularly organized conference in the Christian connection. But similar associations soon after formed in different states, and now exist throughout the denomination.

A short time previous to his attending the meeting at Covington, Mr. Millard had preached once on a week-day in the town of West Bloomfield with much freedom, and to an attentive and solemn assembly. On his return from the former place he preached there again, and saw unmistakable indications of a revival. He was then importuned to commence Sabbath preaching there, and soon after began to hold meetings regularly in a brick schoolhouse in the south part of the town. The meetings were well attended, and the word was preached with power. In the month of July, Rev. Elias Sharp, of Connecticut, was with him, and was an earnest and successful fellow-laborer. A revival commenced with the first meeting and continued through the summer and fall. Between fifty and sixty were converted. But opposition poured upon the young minister like a torrent. He was a stranger in the place, and the people with whom he belonged were but little known. The worst reports were raised and circulated against his sentiments and character. He writes: "Had not Israel's God sustained me, I should have sunk under discouragements. I was the very butt of sectarian malevolence, and some who spoke against me the most

severely seemed to think they were doing God the most essential service!"

In consequence of his sentiments being continually misrepresented, he this year (1818) wrote and published a pamphlet of thirty-eight pages entitled "The True Messiah Exalted." This was a plain and pungent defence of the scriptural view that Christ is the "Son of God," and was generally considered an able vindication of himself, and the denomination he represented, against the assaults and misrepresentations of his opposers.

In October of this year he organized the Christian Church of West Bloomfield, New York, with sixteen members. His labors continued highly acceptable, and commanded large assemblies, and the church increased within a few months to fifty members. About this time, owing to the excessive use of his organs of speech, his strength became impaired, and at times, for several months, he raised blood. As a result, he was compelled to relax his labors somewhat and have recourse to medical treatment. When healed, he was left with a hoarseness which ever after affected his speech.

On the 27th of June, 1819, the subject of these pages was united in marriage with Miss Celia Hicks, of Taunton, Massachusetts. He had formed an acquaintance with her while she was teaching a select school for young ladies at Allen's Hill, in the town of Richmond, near the field of his labors in Bloomfield. She was a lady of intelligence and culture, but seems never to have entered into full sympathy with his work as a Christian minister.

They were married in Homer, New York, at the house of her brother. Soon after, leaving her at Homer, he returned to West Bloomfield, and continued his labors there for nearly three months.

In the month of September he returned to Homer, and thence accompanied his wife to Taunton, Massachusetts, where her father still resided. On the way he visited his native place, and preached there several times to great acceptance. Pursuing his course eastward, he also preached at Windham and Hampton, Connecticut. They remained in Taunton and vicinity several weeks, during which time he preached frequently, not only in Taunton, but also in Rehobeth and Assonet. In the month of October they returned to West Bloomfield, where soon after they commenced housekeeping in "an hired house." From that time, and during the year 1820, his labors were chiefly confined within the borders of his church, though occasionally he lectured and preached in neighboring towns. We have no particular account of the result of his labors here during this period, but know they were highly acceptable to his charge, and were blessed in the strengthening and growth of the church.

It was during this year that he by request first visited Marion, New York. In this place there had been a remarkable work under the preaching of Samuel Galloway, an unordained minister from the State of Ohio, who had spent about six weeks in the town and then returned to his home. In the month of October Mr. Millard visited the place. Here he found a large number of happy souls wait-

ing for a Christian minister to baptize and organize them into a church. On his first visit he preached a number of times and baptized fourteen persons. Four weeks later he visited them again and baptized sixteen. During this visit he was accompanied by Rev. J. Badger, and together they organized the band into a church. Afterward Elder Badger baptized about as many more. The following year Mr. Galloway revisited Marion, and died there. He appears to have been a spiritual, godly man, and his preaching, though plain and simple, had a wonderful effect upon the unconverted. Mr. Millard continued to visit Marion occasionally till the following spring, when Rev. Oliver True, who was ordained in that town, took the pastoral care of the church.

It should have been mentioned that in the spring of this year (1820) Mr. Millard organized the church of Cohocton and Naples, New York. He first visited Naples and Cohocton in December, 1819, and immediately saw tokens of good. After that, he continued his visits occasionally. His meetings were largely attended. Several times he drove his carriage into a grove, and then standing in it he addressed the multitude. For more than two years he continued his visits once a month, and many were added to the church. Among the number whom he baptized at Naples was Major Joseph Clark, father of Myron H. Clark, a former governor of the State of New York.

In the spring of 1821 we find him in the midst of another revival in the church at West Bloom-

field. This appears to have been a very steady and interesting work, devoid of outward excitement, but full of spiritual power. The revival was not confined to his own church, but spread among the Presbyterians, and resulted in the addition of about sixty to the two churches.

During this time, and especially following this revival, his views concerning the sonship of Christ were bitterly assailed, and in some instances grossly misrepresented. Hence, in the fall of 1822 he commenced writing his work entitled "The True Messiah in Scripture Light." This was a full and thorough examination and defence of the doctrine which he had briefly but ably advocated in a former pamphlet. The work was published in the following spring. It immediately produced a stir in the religious world, and for those times met with quite an extensive sale. In the preface to this volume he says: "On account of my views being constantly misrepresented, I published a pamphlet in 1818 entitled 'The True Messiah Exalted, or Jesus Christ really the Son of God,' in which I briefly discussed the subject of the present work. That pamphlet has undergone two large editions, and there is still a pressing demand for them which could not be answered without reprinting them. By the importunity of my friends I have been constrained to investigate the subject more extensively, and now present it to the public in the present form." This work has always been considered an able vindication of the doctrine of the sonship of Christ as generally held by the "Christians," and

has been the means of settling many able minds in relation to that doctrine. Among those who acknowledge its worth is Rev. J. Blackmar, of Boston, who in a recent article informs us that he became anti-trinitarian by the perusal of this work in 1823. Many others have borne, and many more, could they speak, would bear the same testimony. The volume is still considered a work of much ability, if not authority, among our people.

In October, 1823, Mr. Millard arranged for a tour into the Southern States. He rented his house for six months, and leaving his oldest child with his sister, in the town of Rush, he took his wife and youngest child, a babe, and started on what might well have been considered in those days a long journey. He was first to visit New England, where his wife was to remain with her friends till his return from the South. On his way he preached in Camillus, Onondaga County, where he met with Rev. O. E. Morrill (then a young man) who was traveling and preaching in that region. They arranged to meet again in Cumberland, Rhode Island, in December following, and from thence proceed in company to Virginia. On leaving Camillus he visited his father at Ballston, and while there preached several times. From Ballston he directed his course to Poultney, Vermont, where he then had a sister residing. He crossed the Green Mountains from Rutland to Stockbridge, on the 28th of October. In his journal he says: "We passed a tavern at the top of the mountain about thirty minutes before sunset, and not thinking to inquire how

far it was to the next house of entertainment, we found ourselves, when night overtook us, in a woods of several miles in extent, the roads covered with snow and ice, sideling and slippery. As we rode in a one-horse chaise we were often in danger of being upset. I was obliged to lead my horse for several miles down the mountain, in the most careful manner, and fatigued we arrived at about ten o'clock at a miserable inn and put up. In the morning the snow was six inches deep. Rode that day to Bethel, on White River, where we found a few Christian brethren. On the next day, which was the Sabbath, I preached twice in that place. On Monday rode to Northfield, where I preached in the evening. Here met Elder Patten Davis. On the 2d of November we arrived at Calais, Vermont, at the house of Gideon Hicks, Esq., brother of my wife."

In Calais and neighboring towns he spent four weeks, and preached as many times as there were days. Among other places he preached in the town of Stowe, where he found his former friend and fellow-laborer in the gospel, Rev. C. W. Martin, who had married, and was then settled in that town. About the first of December they took leave of their friends in Calais and went to Randolph, where they were kindly entertained at the house of Daniel Parrish, Esq. A few days were spent in Randolph and Braintree, where he preached, and became acquainted with Elder E. B. Rollins, then about to commence the publication of his periodical called the "Bethlehem Star." From Randolph he

went to Bethel, and there on the first Sabbath in December preached to a crowded and solemn assembly. The next day they rode to Woodstock and enjoyed a brief but pleasant visit with Elder Jasper Hazen and family. The time was now approaching when Elders Morrill and Millard were to meet and arrange for their southern tour. Hence, from Woodstock Mr. Millard continued his course direct to Cumberland, Rhode Island, which he reached not far from the middle of the month. Not meeting Elder Morrill there he proceeded to his father-in-law's at Taunton, Massachusetts, where he remained a few days and preached, both during the week and on the Sabbath. On the 18th of December Mr. Morrill arrived at Taunton. The subject of these pages, leaving his wife and child at her father's, set out immediately in company with Elder Morrill for Providence, Rhode Island, and there engaged their passage on a packet to New York—there being no vessel that would sail soon from the former place for Virginia. Owing to head-winds they remained in port till the 22d, and on that day only ran as far as Newport. The wind was still ahead, and they were obliged to lay in that port during the next day, which was the Sabbath. There were about thirty passengers on board the vessel, and prayers had been attended every evening. It was now the mind of the captain and passengers to have a sermon preached on Sunday in the cabin. At eleven o'clock A. M. all were seated in order, when Elder Morrill preached a good and instructive sermon. In the evening they went on shore and

Elder Millard preached in a private house which was filled to repletion. After meeting, while returning to the vessel, the captain, tapping him on the shoulder, said, "If I had known you could preach in this way, I should have had you preach in Providence."

They arrived in New York on the 25th of December, after having encountered a severe gale on Long Island Sound. On the 27th they set sail in a packet for Norfolk, Virginia. They were, however, windbound twenty-four hours off Staten Island. But five passengers besides themselves were on board the vessel. Two of these were officers in the navy. The ministers were permitted to attend prayers every evening. One of the passengers, a merchant residing in Norfolk, Virginia, was an avowed skeptic, and one evening after prayers attempted a sally of vulgar wit. But he was soon checked by one of the naval officers, who remarked, "It always wounds my feelings, sir, to hear religion spoken against. If any one doubts its reality, I would advise him to go and see a Christian die." He then reverted to the death of his grandmother, which he had witnessed in his boyhood. In describing the scene he was sensibly affected. Previous to her death, she had called him to her bedside and said: "George, remember you, too, must die;" as he spoke this, his voice choked. At length he said, "I remember that scene as well as though it happened yesterday, and just how I felt, too, though I was then but eight years old. I used then to pray God to make me as happy when I died as she was.

But oh," said he with earnestness, "what a wicked wretch I have been. If I should die before to-morrow morning I should go to perdition." The skeptic said no more, and the conversation became very interesting. The subject of our memoir endeavored to press upon the mind of that officer the importance of his adhering to early instruction in religious things, and he had reason to believe, before the conversation closed, that his counsel was not wholly lost.

## CHAPTER VI.

VISITS VIRGINIA—FIRST ISSUE OF THE GOSPEL LUMINARY.

On account of calms and head-winds their passage to Norfolk was not as pleasant as it might have been. Still they were preserved from any serious accident, and on the 3d of January, 1824, entered Hampton Roads. That night they anchored in the midst of an American squadron, part of which was to sail the next morning for the Pacific Ocean. One of the officers was a passenger on the same vessel with them, and was to go out on a sloop-of-war on a cruise of two years. Elders Morrill and Millard arrived at Norfolk on the 4th of January, and crossing over immediately to Gasport, they were kindly received at the house of Mrs. Millar, mother of Rev. Nelson Millar, who was then in the midst of a useful and promising career. In Mr. Millar they found a Christian, a gentleman, and a scholar. He was at that time a young man residing with his widowed mother. His death, which occurred about two years afterward, was widely and sincerely mourned.

The visiting ministers traveled and preached in different parts of Norfolk, Nansemond, South Hampton, and Isle of Wight counties, in Virginia, and

also in Hertford County, in North Carolina. Everywhere they were well received. Their congregations were large, the blacks constituting about one-half the number. Of general meetings they attended one at Smithfield, Isle of Wight County, and one at Holy Neck, Nansemond County. At both of these much of Divine power was manifested in convicting sinners, many of whom came forward for prayers, and some of whom were converted. In his journal Mr. Millard says: "We formed an endearing acquaintance with hundreds of loving brethren, and several preachers, among whom were Elders Nelson Millar, Nathaniel P. Tatem, Burwell Barrett, Mills Barrett, James Livesay, John Livesay, and Francis Williamson. The Christian brethren in Virginia and North Carolina separated from the Methodists about the year 1790. They associated themselves as a body under the name of 'Christian,' in 1793, and consequently were the first of the connection in the United States. They have since spread in nearly all the Southern States, and are very similar in doctrine and form of worship to our brethren at the North. They received us with much frankness, and endeared themselves to our lasting memory by their acts of kindness. Indeed, kindness to strangers is a peculiar trait in a Virginian's character."

In Isle of Wight County they held a meeting in a church-building which was erected in 1626, ten years after the settlement of Jamestown. This building was a curiosity. It was built of brick and contained enough, it was thought, to make four of

its size. It had been newly roofed several times, but was then, though two hundred years old, in tolerable repair, and belonged to the "Christians."

On the 16th of February they took leave of their friends in Virginia and set sail in a schooner bound for New London, Connecticut. On the eve of his departure, the subject of these pages composed the following:

LINES ON LEAVING NORFOLK, VIRGINIA.

Farewell to Virginia! your shores I must leave;
Adieu, with reluctance of heart,
To friends who so kindly the stranger receive
That painful he finds it to part.

'Twas duty first called me to visit your shores;
In duty I leave them again;
And tho' widely between us the raging sea roars
You still my affection retain.

In fond recollection I'll often retrace
The scenes I have witnessed with you;
While on mem'ry is painted full many a face
With whom I have bid an adieu.

My message delivered, my work here is done;
This part of the vineyard I leave;
At my Master's behest in obedience I run
That more may salvation receive.

Adieu, my dear brethren, and when far apart
May our prayers incessant arise,
And daily ascend from each altar, the heart,
Like incense to God in the skies,

That when these frail forms back to dust shall descend,
And the days of our conflict be o'er;
Where brothers meet brothers, and friends embrace friends,
We'll there meet to part never more.

During nearly the whole of their passage to New London the wind blew a gale, and they were much distressed with seasickness. "But from the deck of the vessel," said Mr. Millard, "I often gazed with admiration on the grandeur of the ocean. To see mountains of water and to be in the midst of them is to behold sublimity in a form not easily described." The passage from Norfolk to New London was made in three days, which was then considered a remarkably quick one. On the day following their arrival at the latter place, they took the stage for Providence, Rhode Island, which place they reached the next day about noon. Here Mr. Millard parted with Elder Morrill; the latter going direct to Cumberland, the former going to Taunton, where he arrived the same evening.

On the week following his arrival at Taunton, he rode to Boston in his own carriage, his wife accompanying him, where he preached on the evening of his arrival to a very large congregation. The next evening he preached at Salem, and stopped with Rev. Abner Jones, who was then living there. This was his first acquaintance with that pioneer of the "Christian" cause in New England. From Salem he proceeded to Portsmouth, New Hampshire, passing through Kensington and Stratham, and stopping at the former place with the father of Elder Shaw, and at the latter with the Rev. Noah Piper. Before reaching Portsmouth, he learned that a kind of "zeal without knowledge" had crept into the church, and almost regretted that he had engaged to visit the place. On the evening of his arrival, which was

Saturday, he attended a prayer-meeting in the vestry of the Christian church, and soon discovered that some were influenced by an enthusiastic spirit, the effect of which produced death to his feelings. They claimed a superior degree of holiness, and were disposed to pronounce all who did not enter into their measures, or at least sanction them, backsliders and hypocrites. They however constituted only a small part of the members while a few individuals who were not members were in sympathy with them. The subject of this memoir had no faith in such manifestations. To him their boisterous language seemed to have neither the "certain sound" nor the meek spirit of Christ in it. Said he: "I have seen in several places a species of this same spirit, but never have felt to approbate it. It is a *whirlwind* and *thunder-storm*—the Lord is not in it. This spirit is in itself intolerant, dealing abuse on all who will not imbibe it. It is in my judgment a scourge to any church where it is admitted. I believe much in the *feeling part* of religion, and am far from advocating a system of *dead formality;* but I have sufficiently seen the fruits of *wild enthusiasm* to oppose it in the spirit of meekness wherever I meet it. I found a part of the church in Portsmouth were sadly tried with these things. I rejoiced afterward to learn that the church had been delivered from these difficulties."

On the Sabbath he preached twice to large congregations, and with much freedom. In the evening the meeting was considerably disturbed by one of these enthusiasts above mentioned. But on the

whole his visit to Portsmouth was interesting to him, and withal, it is believed, profitable to the cause.

On Monday evening he preached in Stratham at the house of Elder Piper. On Tuesday he rode to Haverhill, Massachusetts, and preached there in the evening. This was a meeting of unusual solemnity. Previous to retiring for the night, he was sent for to visit another house and pray with several who were in distress of mind. Rev. Henry Plummer accompanied him, and two souls were made happy by this visit. From Haverhill he returned to Taunton, remaining one evening in Boston and preaching there.

The next day after his arrival in Taunton, he went to Assonet and preached in the evening. On the next evening he preached at the house of Elder Daniel Hix, in Dartmouth, and on the day following, which was Sunday, in the Christian church, in the same town. "Old Elder Hix," he says, "appeared to me like an old patriarch." Sabbath evening he preached to a crowded assembly in the Christian church in New Bedford, there then being but one in the place. Rev. Moses How was at that time preaching there, and by him the subject of these pages was very cordially received. He also formed an agreeable acquaintance with Rev. Harvey Sullings, who was a resident of the place. During the week he preached at several places in the vicinity, and on the Sabbath following preached three times in New Bedford to large congregations, and with much freedom. "I received," he says, "a liberality from the congregation there that I have ever

held in grateful remembrance." Subsequently, he extended his visits into Fairhaven, Mattapoisett, and Steepbrook, preaching in each of those places with earnestness and power. The remainder of the week and the following Sabbath were spent in Taunton, where he preached several times.

It was now drawing toward the close of March, and the time had come when he must return to the State of New York. Preparations were soon made, and in a chaise with wife and child the long journey was commenced. On the way he called on Rev. Elias Sharp in Hampton, Connecticut, and preached twice in that vicinity. Passing through Hartford they entered the Empire State at North East, in Dutchess County. Arriving at a small village in the vicinity just as the sun was setting, he made inquiries for Rev. John L. Peavey, of Milan. In the conversation the people learned that Mr. Millard was a minister, and he was invited to remain over night and preach in the place. Certain ones, however, learning what he called himself, endeavored to shut him out of any convenient place to hold a meeting. But in this they were not successful. "A merchant," says Mr. Millard, "who did not profess religion, feeling disgusted at such conduct toward a stranger, requested to have the meeting appointed at his house. The singular circumstance of a meeting being appointed there drew out a crowded assembly. I do not recollect in all my life of enjoying more liberty in speaking, nor did I scarcely ever witness a more weeping congregation. Many in tears plead with me to stay and preach to them

again, among whom was the merchant himself, who appeared deeply concerned for his soul. I learned afterward that this meeting was the means of his conversion. So much for his liberality in opening his house for a stranger to preach. My time in consequence of appointments sent forward was limited, and I knew not how to stop longer; but I never left a strange place more reluctantly."

The next day they rode to Rock City, in Milan township, where the subject of our sketch met his old companion in gospel labor—Elder John L. Peavey. He spent the Sabbath and preached in this town. From thence they took the most direct course to Ballston, where they arrived on the following Thursday. Here they remained over the next Sabbath, which was the first of April, when he preached once more to his old friends and associates near his native place. They now pursued their journey homeward as rapidly as they could, and reached East Bloomfield the next Saturday evening. On Sunday morning he rode to West Bloomfield, and arrived in time to preach at the usual hour of morning service. He had been absent from his congregation just six months to a day. His journey had been long, fatiguing, and full of incidents; but no fatal accidents had befallen him. The Lord had kindly preserved and blessed him, and now, with a heart overflowing with gratitude, he stands before the people he so dearly loves. In his journal he writes: "We found our little daughter well, though death had taken away a few dear friends. I believe my brethren were rejoiced at my

return, nor did I feel less thankful to find myself once more among a people as dear to me as any on earth."

During the pastor's absence the church had passed through some trials; but the members had generally maintained their standing, and were in excellent spirits. They had been favored with but little preaching, but continued to hold their meetings regularly, and now that their pastor had returned, were prepared to enter heartily into the work with him. He commenced to labor with much earnestness, and soon there were unmistakable indications of a revival. In a short time the work broke out, and a revival interest was awakened which continued with the best results for more than a year. Some months later he published accounts of this very interesting work of grace, from which we make the following extracts:

"In this town," he writes, "we have recently experienced a 'time of refreshing from the presence of the Lord;' nor has the cloud of mercy left us yet. * * * For about one year previous to the late revival we witnessed a cold season and some declension in the church. Concluding that my labors for a few months might be more profitable in other places, I left my home in October, 1823, and was absent just six months. During this time I traveled in eight of the United States, by land and water, more than four thousand miles, and preached on an average about once a day.

"Just before my return God was pleased very suddenly to remove Mrs. Clarissa Peck, one of our

devoted sisters, to a world of spirits. Her sudden death was blest to the awakening and conversion of two of her children. On my return I found these with one more under deep awakening, while at the same time an uncommon spirit of prayer was manifest among the brethren. Our meetings immediately became frequent. The first who experienced a change of heart was a youth, who was soon followed by another and another. The work spread with power among the younger class; nor were those of more advanced years passed by.

"On Sabbath (May 2d) I baptized six. Our meetings now were not only frequent but crowded, and sometimes from fifteen to twenty in distress of soul would arise in one meeting to request prayers. There were instances where a number of the youth, who had lately found relief, would accompany their mates on their way from the meetings, encouraging those in distress of mind to continue seeking, and others to set out, and before parting kneel with the whole by the wayside and pray.

"On Sabbath (June 6th) I baptized *sixteen*. A vast crowd gathered at the water's side. The candidates walked a distance to the water, singing a hymn, commencing thus:

> "'Humble souls who seek salvation
> Through the Lamb's redeeming blood,
> Hear the voice of revelation:
> Tread the path that Jesus trod.'

"This was a season never to be forgotten. Never, while my soul lingers on the shores of mortality, do I expect to enjoy more of heaven than I did then.

"The precious work has been gradually progressing since April last (1824), even till the present time (January, 1825); nor do I think it has yet come to a close. * * * Since the commencement of the work forty have united with the church under my pastoral care, and fifteen with the Baptist Church. Several others have hopefully experienced a gracious change, but have not yet come forward in church ordinances. The work has been very free from enthusiasm, and the experiences of converts generally clear and confirming. But by their fruits they are to be known. God grant they adorn their profession through life, finish their course with joy, and shine as stars forever."

In the month of June, 1824, the annual conference met in the town of Lima. Here many interesting subjects were discussed; that of establishing a new monthly periodical elicited especial interest. It was finally decided that such a periodical was called for, and that a paper to be called "The Gospel Luminary" should be published in that part of the country. Elder D. Millard was chosen editor. He did not, however, commence the work immediately, but concluded to defer its publication till the beginning of the new year.

In the month of July he took a journey into the State of Pennsylvania, and attended a general meeting in Columbia, Bradford County, in that state. In that vicinity John Hollister, an unordained minister, had been preaching with success for several months. He was ordained at this general meeting, Mr. Millard assisting in the service. After this

meeting, the subject of these pages, in company with Elders R. Farley and J. Hollister, went to Lewisburg where, on the following Saturday and Sabbath, they attended another general meeting. Both these meetings were deeply interesting, and the Divine blessing was upon them. After an absence of about twenty days, he returned to his home and to the church of his charge. Soon after, in addition to his home labors, Elder Badger having taken leave of absence for some months, Mr. Millard commenced preaching once a month in West Mendon, New York. He continued to preach there once in four weeks for a period of nine months. During the time considerable religious interest was awakened, and he had the pleasure of baptizing about thirty persons.

On the first of January, 1825, he issued the first number of "The Gospel Luminary," with seven hundred subscribers. During the year the list was considerably augmented. Though this monthly was quite inferior in size to the religious publications of the present day, it was certainly an interesting and spicy paper, and still has some historical value. He had associated with him as an editorial council such men as Joseph Badger, Elijah Shaw, O. E. Morrill, Oliver True, and Joseph Bailey—strong men and good advisers, all of them.

On assuming the editorial chair, after referring in earnest and impressive terms to the progress which had been made both in the civil and religious world, he says: "But notwithstanding the much *done* and *doing*, much remains to be accomplished. The

enemies of the cross are not all vanquished, nor is every obstacle removed out of the way. To the sincere patrons of Christian liberty, it is a matter of deep regret that so great proportion of exertions at the present day is for the support of religious party. True, *with God* 'there is no respect of persons, but in every nation he that feareth him and worketh righteousness, is accepted with him.' But *with men* this is not sufficient to entitle to that fellowship and brotherly love which Christian should feel for Christian. The hateful spirit of religious rancor still infests the church. For a man to think for himself, is by many deemed a great crime, provided his sentiments exceed the narrow bounds of bigotry, and cross the track of such as would wish to crush every vestige of religious toleration. We are far from saying it matters not what a man believes; but we do affirm, without any equivocation or mental reservation, that it is far more important what a man is in life and conversation, than what are his peculiar views in theology. Let us see the zeal of professed Christians turned against all *unrighteousness;* let it be exerted against *sin* in every shape; let it be employed for the transfusion of the pure principles of Christianity, the basis of which is *love*, and we will heartily bid them God speed, assuring them that if diligent in their calling they will find no time to fall out with each other by the way. To a spirit of sectarian intolerance the Luminary will ever stand opposed. We contend that the test of Christian fellowship is *pure religion*, and not the externals of it. As every

Christian is a child of God and an heir of life, the test of our fellowship on earth ought not to be predicated on stricter principles than our title to the joys of heaven. That polemical sentiments may be canvassed to mutual benefit, and that religious inquiry is consistent with duty, we most cordially admit. But let such examinations and inquiries be seasoned with the temper of Christ; let them breathe the pure spirit of forbearance and love. In short, let us in these days 'do unto others as we would that others should do unto us,' and we shall soon see *mountains* which now exist between Christians sink into *mole-hills*.

"It will doubtless be our duty, in pursuing the arduous task assigned us, at times to dip into controverted subjects; but we hope to do it in the spirit of meekness. Should the Luminary, in disseminating its light, expose the weakness and deficiency of human fabrics connected with religion; should it exhibit to the inquiring traveler the *old paths*,' we hope its humble light will not be rejected. That it may invigorate the *plants of Zion* and cheer the hearts of many thousands by the joyful tidings it may bring, shall be the chief object of our unwearied exertions."

## CHAPTER VII.

EDITORIAL AND PASTORAL WORK—PUBLIC DEBATE.

Though considerable time was devoted to editorial work, and the paper evinced a good degree of care and ability in its preparation and contents, yet the revival which was still in progress in the church of his charge, and continued till late in the spring, must have drawn largely upon his strength and zeal. In the February number of the Luminary he says: "In this town the work of God still progresses gloriously. Of late it has spread into the southwest part of the town, and some in Lima. It is believed there are but few so hardened or blinded, could they but witness the displays of mercy on the people in that neighborhood, that could question the hand of God in the work of reformation." In the March number he adds: "I am happy to state that the precious work still continues, though to appearance not as powerful as it has been. It has been a gradual scene of reformation with us ever since April last. Brother Asa Chapin, formerly of Gilsum, New Hampshire, is in this part of the vineyard laboring, and is well received. Such a season of extensive and powerful revivals was probably never known in this part of the country since its

settlement." In the May number he gives the following summary of results: "Some over one hundred have hopefully become subjects of redeeming grace. Of the fruits *eighty* have united with the people called Christians, and twenty-five with the Baptists. Several have not yet come forward in church ordinances, and the work appears to be drawing to a close."

The meetings thus far, since he began to preach in West Bloomfield, had been held chiefly in schoolhouses; but following so extensive and interesting a work, we are not surprised to read soon after; "The Christian brethren are erecting a commodious meeting-house in this town." A deep interest was felt in the success of this enterprise. The work was prosecuted with energy, and was carried forward to completion, the pastor himself giving a strong impulse to the movement.

In the summer of 1825, Elders Millard and Badger made a tour among the churches in what was then called Upper Canada, now the Province of Ontario. They sailed from the mouth of the Niagara River, having previously visited some of the churches in western New York, on Thursday, July 28th, and in five hours and a half landed at York, then the capital of the province. In a published letter he says: "At York we met Elder John Blodgett, who was waiting our arrival with a carriage to convey us to the town of Whit Church, thirty miles north of the former place. We rode that evening sixteen miles to the town of Markham. Here resides Sister Mary Stodgill, formerly of Green-

ville, New York. She is about the first of the Christian connection who came to Upper Canada to live. A letter from her published in the Christian Herald in 1821, was instrumental of first calling Christian laborers into that part of the vineyard; and oh, what precious results have since followed! Doubtless many souls in glory will rejoice that a letter from the king's dominion summoned those despised, persecuted laborers to come and faithfully dispense the word of life in Upper Canada." As a fitting tribute both to Mary Stodgill and the subject of these pages, we will here insert the following from the pen of Rev. J. Blackmar, entitled:

## ELDER DAVID MILLARD'S CROWN.

"Elder David Millard visited Freehold, New York, the village of my home, in 1817. He was young, active, humble, filled with the spirit of his divine calling, preached Christ, not himself, labored with many tears to enlighten his numerous hearers, urged the absolute necessity of the new birth, and exhibited proof that he felt as did one of old who said, 'Give me children, or I die.' His prayers, tears, preaching, yea, his life prevailed, and children unto him were born, among whom was Mrs. Mary Stodgill, who, with her husband, moved into Canada, a few miles north of Toronto. Denominationally standing alone, she not only struggled in prayer to God, but expressed by letters mailed to the village of her second birth, her ceaseless wish that some Christian minister might be directed to Canada to preach a free, a liberal, an unsectarian gospel, in her house, and in towns round about, that there might be raised up some who could sympathize with her in opposing sectarian creeds and names, and in contending for the Bible as the only rule of faith and practice for Christ's disciples, and the name Christian as the only name by which they should be designated. She lived to welcome about a dozen ministers to her hospitable home.

who were in her day instrumental in organizing several Christian churches.

"In 1871, when Brother Goff and I, after a lapse of forty-four years, returned to attend the jubilee, the fiftieth anniversary of the first Christian church there, we found, not Mary, for she had gone to her reward, but that about thirty churches had been organized, and that twenty-three meeting-houses had been built for their accommodation. All these members, except those who joined by letter, were born again directly or indirectly, by the faithful labors of Sister Mary Stodgill, who was Brother Millard's daughter in the gospel. Hence she and all her spiritual descendants will help to increase the number, who, as stars, will make brilliant the crown of our highly-esteemed and dearly beloved Brother David Millard."

"On Saturday the 30th," writes Mr. Millard, "we met a full congregation convened in a grove in Whit Church, in conformity to a notice of a general meeting. The meeting continued two days. The ministers present were John Blodgett, John T. Bailey, Thomas McIntyre, Joseph Blackmar, Joseph Badger, and David Millard. The season was solemn, and we have reason to believe is not soon to be forgotten. On Monday, August 1st, a number of brethren accompanied us to the north line of Markham, where we met a solemn assembly on the following day, to whom three sermons were delivered. A church of Christian brethren is organized here, with whom our parting was solemn and interesting. On the following day we spoke twice to a large assembly in the south part of the same town, where we found a living company of free disciples who have some opposition to encounter. The next day we preached twice to a crowded assembly in Pick-

ering, and took our leave of many loving brethren and affectionate friends. After this meeting, on the same evening, we rode twenty miles on our return homeward. Brothers Blodgett, Bailey, and Blackmar accompanied us as far as York on the following day, where we took our leave of them and crossed the lake.

"Our visit in Upper Canada," he concludes, "though short, was highly satisfactory. * * * Elders Blodgett and Bailey are laboring successfully in that region, and also Brothers McIntyre and Blackmar; but they are unable to attend even one-half of the calls. In this field the preaching of Elder Asa C. Morrison will be held in lasting remembrance. His faithful and indefatigable labors have endeared him to hundreds."

At the mouth of Niagara River they were met by a warm friend and Christian brother, Stephen Bugbee, of Royalton, New York, who conveyed them by carriage to that place, where they arrived the next day, August 6th. Here they attended a fellowship meeting on the afternoon of the same day, and heard testimonies from about sixty believers in Christ. On the next morning, which was the Sabbath, they met at nine o'clock on the banks of the Erie Canal, and after appropriate services Elder Badger baptized eight happy converts. They then repaired to the church, and the subject of this memoir preached to a large congregation with much effect, after which the Lord's Supper was administered. From Royalton they were conveyed by packet to Rochester, a distance of sixty miles in

seventeen hours, and this in those days was not considered slow.

From Rochester Mr. Millard returned to West Bloomfield, and through succeeding months gave unremitting attention both to his pastoral work and to the supervision of the Luminary. On the 8th of December the new church-building was dedicated. An appropriate sermon was preached by Rev. Reuben Farley, founded on I. Kings VIII. 29: "My name shall be there." The following hymn sung at the opening of the Christian church in West Bloomfield, New York, was composed by the subject of these pages.

DEDICATION HYMN.

O Thou, who reign'st enthroned in light,
Whom heavenly hosts obey;
Creation owns thy boundless might;
Thou rul'st with potent sway.

While Nature chants her builder's fame
In songs of sacred praise,
Within these walls, O God, thy name
We sing in joyful lays.

This house we dedicate to thee;
Here shall thy praise be sung;
Here may thy saints in unity
Employ the tuneful tongue.

Let bigotry and party zeal
Be banished from the place;
Let Christians here for Christians feel
Love boundless as thy grace.

Here may thy sacred word be taught,
Our only rule obey'd;
Here by almighty power wrought,
Be wondrous grace displayed.

Humbled beneath thy wondrous power
We at thy footstool fall;
Thine be this consecrated hour;
Thine be our lives, our all.

The Gospel Luminary was still issued regularly once a month, and had slowly but steadily increased its circulation, thus meeting in a satisfactory manner the demand which called it into existence. Though small in size, each number contained a variety of entertaining and instructive reading, while the editorials were positive, pointed, and pithy.

At the close of the first volume, he says: "In the discharge of our no small task we have not expected to please every one, neither have we sought the honor of mortals. We possess one consolation worth more to us than meeds of praise, which is the consciousness of having done our duty. We shall still pursue the same course, and shall hope to make truth our *polar star*. Should any one be inclined to think we have been too caustical, we have barely to state that it is the disease, and not the patient, we are at war with. 'Facts are stubborn things,' and nothing comes nearer home than truth. The guilty dread the tribunal of justice, but the righteous fear it not through a good conscience."

In January, 1826, the first number of the second volume of the Luminary was published. In this it was announced that the price would be one dollar a year, payable in advance. The terms had previously been one dollar and a quarter, payable at the close of the volume. This change no doubt

was occasioned through the slackness of some in paying their subscriptions, for in the same number he says: "We depend on punctual pay from our subscribers for support of the work. As we wholly disclaim slackness in business and contracts, we intend to pay our printer and paper-maker *punctually*, and we do not desire the patronage of any but such as intend to pay us *punctually* also."

As we have already remarked, Mr. Millard wielded a more than ordinary sharp pen; and as he was quite decided in his convictions, and very positive in his statements of doctrine, he not unfrequently aroused the spirit of opposition in those who chose to differ from him. Among the views which he considered not only erroneous but harmful, and against which he felt called upon to lift up his voice, was the doctrine of Universalism as it was then taught. Against the doctrine of the unconditional salvation of all men he took the most open and decided ground.

As a result, in the summer of 1826 he was challenged to meet one of the advocates of that doctrine, and each to preach a sermon on the subject of a future judgment and future punishment. He felt compelled to accept the challenge or rest under the charge of cowardice. Therefore, though with reluctance, he chose the former alternative. It was arranged that the sermons should be preached in the Christian church in West Bloomfield, September 27th, 1826. We have no full account of this discussion. But it was a matter of conversation and comment in the community for years afterward.

Rev. Mr. Reese, a minister of ability and culture, was to represent and advocate the views to which Mr. Millard stood opposed. He preached the first sermon, in which he endeavored to show that the doctrine of a general judgment, as well as all future punishment for the sinner, was unfounded in truth and unsupported by Scripture. He preached nearly two hours, and his sermon, it would seem, was ingenious and interesting. He was followed by the subject of this memoir in a sermon of close argument and great power, occupying two hours and a half in its delivery. Whatever differences of opinion may have been held in reference to the argument of each, it is quite certain that the advocates of the views of Mr. Reese gained no accessions in that community by the discussion. In commenting upon it Mr. Millard says: "Although I felt no hardness against Universalists, yet I treated their doctrine in a plain, independent manner. I have ever viewed it a dangerous system, not calculated to make its votaries any better." He afterward published in the Gospel Luminary a series of letters addressed to Rev. Mr. Reese, in which the doctrine was further examined, but these elicited no reply.

His duties as pastor of the church in West Bloomfield were still the first to command his attention, and he preached regularly to his congregation in that place. But besides attending to these duties, and those incident to his position as editor, he also found time occasionally to preach in neighboring towns, and now and then to attend a general meeting. On the second and third days of September,

of this year, he attended a general meeting at Arcadia, New York, and in connection with other ministers, preached in a grove to a very large and appreciative congregation. At this meeting Elder John Case was ordained to the work of the ministry; Oliver True, Benjamin Farley, Elijah Shaw, and David Millard officiating. In the winter previous he preached the sermon at the dedication of a meeting-house in the town of Mendon, founded on Psalm CXXVII. 1: "Except the Lord build the house they labor in vain that build it." It was a sermon deemed peculiarly appropriate for the occasion.

In January, 1827, the third volume of the Gospel Luminary was issued from the press. Though some had criticised the editor's sharp manner of dealing with controverted subjects, the paper had steadily grown in favor, and was still considered an able and fearless exponent of the sentiments of the Christians, as well as a valuable medium of religious communication and intelligence. We will close this chapter by quoting the following editorial in the May number of this year:

### THE NAME CHRISTIAN.

"We can not but view with some degree of surprise, as well as disgust, the efforts of some to fix upon us a different name than that which we assume. At the first rise of our connection in America, the name Christian was taken to the exclusion of all party names set up among different bodies of professors. This name, however, was not assumed as being appelative to us only, but because we thought it name enough, and, to say the least, the most proper name by which the followers of Christ could be designated. Different sectarian names are by us viewed as injurious to the cause of

Christianity, and a departure from the original rule. They foster pride, covet popularity, and draw division lines never instituted by the great Head of the church. At some future day they must be laid aside. Under the name CHRISTIAN and no other all the followers of Christ will become united.

"The principal bodies professing Christianity are looking forward to a future day termed the millennium, in which all Christians will be of one heart and one mind, and see eye to eye. They are earnestly praying the Lord to hasten on the day; but we ask, Are they in every respect laboring to forward what they are praying for, while they still hold up party badges? When that happy period arrives in which all shall know the Lord from the least to the greatest, will it not be enough to be known as Christians, without any distinctive titles or appellations? All say, yes. We would then ask, Is it not our duty immediately to divest ourselves of every known thing which in the least prevents the ushering in of that happy day?

"We not only think the name Christian the proper appellation for the followers of Christ to assume, but we also consider it a name first given by Divine appointment. Some suppose it was first given the disciples by their enemies out of reproach, but this is a mistake. Dr. Doddridge, as well as other eminent linguists, has very justly rendered the passage in Acts XI. 26, thus: 'And the disciples were called Christians by Divine appointment at Antioch.' Isaiah prophesied, '*The gentiles shall see thy righteousness, all kings thy glory, and thou shalt be called by a new name which the mouth of the Lord shall name.*' Again, 'The Lord shall call his servants by another name.' James says, 'Do they not blaspheme the name by which ye are called?' And Peter says, 'If any man suffer as a Christian, let him rejoice.' By these passages, and more which might be quoted, it is evident that the name *Christian* was not by the disciples considered a title of reproach, but a name given to them by Divine appointment, of which they ought not to be ashamed.

"'I'm not ashamed his name to bear
With those who his disciples were;
Christian! sweet name! its worth I view;
Oh, may I wear the nature, too.'

"Many of our opposers endeavor to distort this name when applied to us by a most barbarous mode of pronunciation, and in some instances of spelling. * * * Such attempts we consider pitiable. We simply call ourselves *Christians*, without murdering the rules of orthography by outlandish pronunciation."

## CHAPTER VIII.

UNITED STATES CONFERENCE—DEBATE WITH WILBER HOAG.

In September of this year (1827) the General Christian Conference, composed of delegates from different local conferences, convened in West Bloomfield. Messengers from seven conferences appeared and took their seats. Other conferences were represented by letter. Rev. Harvey Sullings, of Massachusetts, was chosen president, and David Millard clerk of the session. Considerable important business was transacted, an account of which does not properly belong to these pages. But among other things it was voted "that we approbate Elders David Millard and Simon Clough to change the form of the Gospel Luminary, after the expiration of the present volume, and publish it in the city of New York, in semi-monthly numbers."

In the minutes of the New York Western Conference, held this same year, we find the following statement: "Accepted the report of the editorial council relative to the character of the Luminary, and approve of it generally. Reappointed David Millard to the office of editor." This was in June before the meeting of the General Conference, the action of the latter body superceding that of the

former. Hence, at the close of the third volume the city of New York became the place of its publication. In the closing number of this volume, the editor says: "As the Luminary will in future be published by direction of the General Conference, it is intended as a general medium of correspondence throughout the Christian connection."

About the first of January, 1828, Mr. Millard went to New York and spent several weeks in arranging for the first volume of the new series. The management was left in charge of Elder Clough, though the former editor was to continue his contributions, which he could do from his home.

In returning to West Bloomfield, he spent some days in Westchester and Dutchess counties, and preached in several places. At Rhinebeck he took a steamboat to Albany, and from thence returned home by stage, arriving there in the latter part of March. The next day after his return his youngest daughter, an infant of four months, was taken away by death.

"As the sweet flower that scents the morn
But withers in the rising day,
Thus lovely was this infant's dawn,
Thus swiftly sped its life away."

Following his return, there was some revival interest awakened in his congregation. This, however, was soon checked by sectarian opposition, and thus a good work was stopped through party strife. During this spring he preached several times in East Mendon, and baptized fifteen converts. These with others he organized into a church,

which afterward became a part of the church in West Mendon, now Honeoye Falls.

The subject of these pages possessed a vigorous constitution, and had generally been blessed with excellent health; but in the summer of this year he was taken very sick, and was brought to the verge of the grave. It was hardly thought possible that he should recover. "But," he writes, "if I ever knew what it was to be completely resigned to the will of God, it was then. My mind was calm; and such was the state of my feelings that at times I would not have turned my hand over to either live or die." It was the Father's good will that he should recover. But how full of vicissitude is this changing life of ours. In the following autumn the house in which he lived being unsuited to the wants and comfort of his family, he commenced to build a new one. Before cold weather fairly set in, the new building was inclosed, and the joiners were engaged finishing the inside during the winter. On the morning of the 9th of February, 1829, they kindled a fire and left the house for a short time to grind tools. Before they returned, by some means the fire got among the shavings, and in a few minutes the whole was in a blaze. The new house was only a few feet from the old one, so that in twenty minutes both buildings were wrapped in flames. But a short time remained to save all that was rescued from the devouring element. This was on Monday morning. The evening before Mr. Millard preached some miles from home, and remained over night. Returning in the morning

he knew nothing of his misfortune till he came in sight of the smoking ruins. Then his feelings overwhelmed him, for he knew not but that his family had perished.

To his great joy, however, he found that his family was alive, that his friends had procured a house for them, and that they were even then loading up the remnant of his effects to convey them thither. In this time of calamity he discovered that he had a multitude of friends, and was overwhelmed with their benevolence. "Never," says he, "shall I forget the kindness of the people among whom I lived. I was assisted to build another house in the spring, and was enabled to move into it in July."

In May, 1829, in company with Rev. J. Badger, he attended the New York Eastern Conference, which was held at Galway. Previous to this conference, on the first Sabbath of the month, they attended a general meeting at the Christian church at Ballston. Here the subject of our memoir first formed an acquaintance with Elders Kinkade and William Lane. An interesting and profitable meeting was enjoyed. The session of conference was not altogether harmonious. Elder Elias Smith, whose vascillating course has been the cause of much comment, had about two years previous renounced Universalism, and in the city of Boston commenced preaching the doctrine of the Christians, of which doctrine he was one of the earliest advocates. The Boston church could not fellowship Mr. Smith, and would not open their house of worship for him to preach. In conse-

quence of this he succeeded in making a division in the church in that city, and drawing off a party set up an opposition meeting. His course had been severely criticised by the editors of the Gospel Luminary, and they (Mr. Millard being one) had made some pointed strictures on his character. On account of Mr. Smith's former usefulness, many of his old friends seemed disposed rather to sustain him without that humble repentance and reformation which most of those acquainted with the circumstances thought he owed his former brethren and the public. The subject had been carried into several local conferences, and was finally brought into this. Some took high ground in his favor, and though certainly misguided were probably honest. The controversy came near producing a serious division; but as Smith soon resumed his relations with the Universalist denomination, this put an end to it.

In August of this year, Nathaniel Millard, father of the subject of this memoir, terminated his life by means of a fall from a load of hay. He lived but thirteen hours after the accident occurred. In September, Elder Millard on going east visited a few days in his native place. "I found," he says, "no father to welcome me as before, but found my aged mother in lonely widowhood." While there he preached; but his visit was one of peculiar sadness. From Ballston he went to the city of New York to attend another session of the General Conference. He reached the city on Saturday morning, and as a general meeting was to commence that day at Camp-

town (now Irvington), in New Jersey, and there was a prospect of but few ministers attending it, Rev. J. V. Himes and he took passage on a steamboat to Newark, whence they were conveyed by carriage to the place of meeting. Besides Elders Himes and Millard, there were present at this religious gathering Elders Kinkade, Thompson, and Lane. The meeting, though interesting and impressive, was attended with no special results. On Monday the brethren named returned to New York, and were present at the opening of the General Conference. Over this body Elder Millard was called to preside. The session continued three days, and a good degree of harmony prevailed. Much business was transacted which was deemed of importance, an account of which would be of no special interest to the reader of these pages.

On Friday following the conference, in company with Elders Kinkade and Burlingame, he took a steamboat for Providence, Rhode Island, where they arrived next day. Mr. Burlingame returning to his home in Coventry, Elders Millard and Kinkade remained over the Sabbath in Providence, and preached in the Freewill Baptist church. They visited several other places in the vicinity, and after preaching a number of times in Rhode Island, Mr Millard left Elder Kinkade in Coventry and took the stage from Providence to Boston, where he spent the next Sabbath and preached. During the following week he preached several sermons in Boston, and attended the ordination of Brother Knight in Beverly, preaching the sermon on that occasion.

Visiting Salem, he preached one discourse in that city. On his return to Boston he found Elder Kinkade there. The next Sabbath they both preached in that city. This was a day of much interest. Immediately following this meeting, the church being destitute of a stated supply, Mr. Millard received an urgent call to assume the pastoral charge; but after much prayerful consideration he decided to decline, and to continue his labors in what was then called the West.

From Boston he proceeded to Taunton, where he spent a few days and preached. He went thence by stage to Providence, where he took a steamboat to New York City. Remaining at the latter place but a few hours, he passed up the North River to Albany. He went thence by stage to Ballston, where he remained a few days with his friends, and then returned to his home in West Bloomfield. On his return, he devoted much time to pastoral work, and was unremitting in his labors for the spiritual good of those who waited upon his ministry. He also continued to write for the press, and found time occasionally to extend his labors into neighboring towns.

We now enter upon the year 1830, which was one of remarkable revival interest in the church of his charge. During the early part of the year nothing of especial moment occurred; and though there was a fair degree of spiritual life in the church, there were no strong indications of the great work which commenced in the autumn following. The pastor continued earnestly and faithfully to do his

duty in the pulpit and in his associations with the people, and in due time was abundantly rewarded. Under date of November 12, 1830, he writes to the Luminary: "We have long desired to see the time when we could have it to say the Lord had again revived his work among us. It has been a conflicting season for the Zion of God in this town for three years past, till within a few weeks. The work of reformation has again commenced. * * * At our fellowship meeting for the present month three were received into membership, since that time several have been hopefully converted. The work is spreading among various denominations. O Lord, send thy spirit in power." The work, it seems, continued through the winter and part of the spring following. For the Luminary, under date of April 12, 1831, he writes: "We have several times made mention of the revival in this town, and would now add that it has been solemn, interesting, and extensive, perhaps beyond any other that was ever experienced among the people of this place. It is estimated that upwards of *one hundred and fifty* have experienced a saving change within five months. There are five congregations in this place, and all of them have had considerable accessions. The Christian Church has received thirty-six since the commencement of the work, and perhaps twenty more will soon be added. We are a highly-favored people, and have abundant reason to be humbled under a sense of God's goodness to us."

It was in the year 1831 that the first edition of

the "Christian hymn-book" was issued from the press. This was a small book of four hundred and sixty-four pages, and as it was compiled by David Millard and J. Badger, was known as the "Millard and Badger hymn-book." For many years it was the standard book of song in quite a large number of churches, especially in central and western New York. Quite a number of hymns were contributed by the subject of this memoir; and though the book was quite inferior to the one we now have in use, it served a good purpose in its day, and there are old people still living who think there never was a better collection of hymns and spiritual songs than was that.

In this same year Mr. Millard resigned his place as editor of the Gospel Luminary, and became a member of the editorial council of the "Christian Palladium," then a new paper, published under the auspices of the Genessee Christian Association, of which he was one of the Executive Committee. Of this paper Rev. J. Badger was editor. Formerly, more than at the present time, subjects strictly doctrinal in character were themes of discussion in the sacred desk. Points of difference between religious denominations were much dwelt upon, and these discussions were often conducted with undue asperity. As the views generally held by the "Christians," especially the sonship of Christ, were not popularly considered orthodox, they of course attracted no small share of attention from surrounding sects. The subject of this memoir, after careful study, had arrived at the conclusion that the senti-

ments generally held and advocated touching this question were unsound and unscriptural. As the Scriptures call Christ not "God the Son," but the "Son of God," and the words *trinity*, *triune*, "God the Son," etc., do not occur there, he took the ground that they were not to be taught and received as the doctrine of the church. He had thoroughly discussed, and ably maintained, his position in his work entitled the "True Messiah in Scripture Light," which he had published and given to the world. His sentiments so positively declared and ably defended were often attacked by those opposed to them. Among the number who had referred somewhat sharply, not to say contemptuously, to the views he held, was the Rev. Wilber Hoag, a Methodist minister of considerable notoriety and of acknowledged ability. This led to a sharp correspondence between the parties, and finally to an arrangement for a public discussion of the points at issue. Accordingly, on the 19th of July, 1831, they met at the Methodist Episcopal Church in West Bloomfield, when both preached on the character of Christ. In the August number of the Palladium the editor, Mr. Badger, thus refers to this occasion: "Mr. Millard and Mr. Hoag met agreeably to previous arrangement. The assembly was large and attentive, and each one, at the close, was left to judge for himself relative to the merits or demerits of each discourse. After the correspondence was read and prayer offered, Mr. Millard preached an unanswerable discourse, under which the assembly appeared highly interested for the

space of *three hours*. He set before the people, in a clear and convincing manner, the character of *one God* and *one Mediator*. He also noticed with great success the principal arguments and scriptures brought by trinitarians in support of their doctrine." After an intermission of an hour and a half the congregation again assembled. Mr. Hoag commenced by reading and singing. Then, after a few remarks as an apology for not noticing Mr. Millard's arguments, he presented a written discourse, which he read. "But," says Mr. Badger, "unfortunately for him Mr. Millard had anticipated all his strength, and had refuted all his arguments before they were advanced, which placed him in a very awkward position before the enlightened part of the congregation. His sermon and remarks were about two hours in length; and we will say in justice to Mr. Hoag that we think he did as well as any of his brethren could do in similar circumstances, but had he done nothing, we think he would have accomplished more for his cause." Evidently, this criticism is not impartial, but if not it will show in what estimation the effort of Mr. Millard was held by his friends and the friends of the doctrine he advocated. It is also an acknowledged fact that those who were unwilling to accept his views were forced to admit that he sustained himself in this discussion with signal ability and great power. The sermon in full, together with a criticism of Mr. Hoag's sermon, and the correspondence, making a pamphlet of seventy-five pages, was printed soon after, and had quite an extensive circulation. The

whole comprises an able defence of the doctrine of the unity of God and the sonship of Jesus Christ, but is too strictly and sharply controversial to be adapted to the times in which we now live. Let us rejoice that these theological "bones of contention" are being gradually laid aside; that religious differences are not magnified as they once were; and that we already behold the dawn of the day when the Savior's prayer shall be answered, and the disciples of Jesus shall indeed be *one*.

## CHAPTER IX.

### ENTERS UPON THE WORK OF AN EVANGELIST.

Nothing of special interest occurred in Mr. Millard's field of pastoral work during the remainder of the time that he continued in it; but in the fall of 1832, having made suitable arrangements for his family, he resigned his pastoral charge of the church in West Bloomfield, and entered upon the work of an evangelist.

On the 8th of October, in accordance with a previous promise, he set out for the valley of Wyoming, Pennsylvania, in company with Colonel Morgan, of Lima, who furnished him conveyance in his carriage. They rode that day to Kennedyville, Steuben County, New York, where they found a very interesting revival in progress, under the labors of Elders Fleming and Hendrick. In the evening Mr. Millard preached to a crowded congregation, and with more than usual power. At the close of the sermon, not far from *fifty* anxious persons, some of whose heads bore the blossoms of age, with trembling pressed toward the stand for prayers. This he ranked among the peculiarly solemn seasons of his life. The next day he rode to Elmira, and preached in the evening in the court-house. At

Elmira they crossed the Chemung River, and soon entered the State of Pennsylvania. They continued on their course through Bradford County, till on the 12th of the month they reached Kingston, where they were kindly received by Christian friends. He was now in the far-famed valley of Wyoming, of which he thus writes: "This valley presents picturesque scenery. It is about twenty miles in length, stretching from north to south, and from two to four miles in width. Its sides are skirted by lofty mountains, while the majestic Susquehanna runs through its centre. The original settlers were from Connecticut. The lands are highly cultivated, and the whole valley indicates neatness and affluence. About midway of the valley stands the pleasant village of Wilksbarre, the capital of Luzerne County; and opposite to it, on the west side of the river, is the village of Kingston. The mountains which skirt the valley abound with stone-coal, immense quantities of which are transported to different parts of the country. We visited several coal-mines. To walk a long distance under ground by the light of burning tapers arranged in rows, and to see the busy miners with sooty dresses and countenances, plying the mattock and the sledge to rid the earth of a part of its treasures, presents some little novelty to a stranger. * * * The valley of Wyoming is of sorrowful memory from its horrid Indian massacre, in the Revolutionary War. The bones of many of its murdered inhabitants bleached in the woods for years, and we passed the spot where hundreds who had fallen

under the Indian tomahawk were buried in one common grave." While in this valley he indited the following lines:

### TO THE SUSQUEHANNA RIVER.

Along thy banks, sweet tranquil stream,
I've watched thy limpid waters flow;
And oft in retrospective dream
Have fancied what I must not know:
The scenes thou witnessed long before
The white man's feet had pressed thy shore.

When nature's wild romantic shade
Of devious foliage decked thy brow,
A scene of beauty was displayed
Unlike the one that skirts thee now;
What great events occurred near thee?
What didst thou hear? what didst thou see?

Thou'rt silent then; well, roll along,
For on thy verge, in later years,
Was wrought a tragedy for song;
Scenes o'er which mem'ry bends in tears.
Long as thy crystal waters run,
Shall these be told from sire to son.

Along thy shores the war-whoop rang,
And war's dread weapons fearful gleamed;
The savage horde from ambush sprang,
And life-blood from their victims streamed.
The tomahawk and scalping-knife
Were wielded here in murd'rous strife.

Sad was the night when through this vale
A death-like silence held its reign;
Save the retiring savage yell,
Or the last groan of mangled slain—
When cottages in embers low
Left on the clouds a fearful glow.

Near where yon village specks the plain,*
Promiscuous in one common grave
In silence sleep the noble slain!
The good, the generous, and the brave!
And there till Gabriel breaks the spell
Each hollow breeze will sing their knell!

But now, along thy fertile shores
Peace smiles and plenty holds its reign;
Wyoming blooms in ample stores,
And health and beauty walk the plain.
Here gladly would my wand'rings cease;
Here would I live and die in peace.

But ah! the pilgrim stops not here;
With onward course he wends his way—
O'er mountains high, thro' forests drear,
He goes his Master to obey.
Farewell! sweet stream, perhaps no more
This wand'rer's feet will press thy shore.

The subject of these pages spent several days in this beautiful valley, preaching in Kingston, Plymouth, Wilksbarre, and Providence. While at Wilksbarre he first learned through Rev. William Lane of the death of Elder Kinkade. He writes: "Although I had been expecting the solemn tidings, when I came to read an account of his departure I could not refrain from tears. I formed an interesting acquaintance with him in 1829, at which time I traveled some weeks with him in New England. He was a man of deep piety, and one of the ablest champions of Christian liberty. But he has gone from works to reward; and his memory is embalmed in the hearts of thousands." The death of this

* New Troy.

useful and distinguished minister of the gospel called forth from his pen this—

TRIBUTE TO THE MEMORY OF WILLIAM KINKADE.

From all the ills, afflictions, pains, and cares,
From Satan's wiles, and earth's seductive snares,
From ev'ry burden nature's doom'd to know,
While passing through this pilgrimage below,
Kinkade's released; his heavenward race is run—
Life's battle fought, and endless vict'ry won!

Kinkade, though gone, still mem'ry loves to dwell
On every virtue that adorned thee well;
Fond recollection loves thy path to trace,
And meditate thine ev'ry sainted grace.
Feeble in health, but nerved by giant mind,
Thy arduous life to usefulness designed,
Has marked the way for other feet to go;
A heavenward path through earth's drear waste below.

Humility, religion's choicest grace,
Adorned thy life throughout thy earthly race;
Meekness unfeigned thy tender soul inspired,
While holy zeal thy ardent spirit fired.
Thy lib'ral mind, thy warm expanded soul,
Loved all the saints, and fellowshiped the whole.

Long shall the church thy early fall deplore;
But, ah! 'tis ours to tremble and adore
Jehovah's ways. We'll humbly kiss the rod,
And bow submissive to the hand of God.

Though mute thy voice, yet thou instructest still;
Thy writings live, inquiring minds to fill
With choicest truth, and point the onward way
That leads the pilgrim to the realms of day.
Long may they live, successive ages teach;
Wide may they spread, heaven's sacred truth to preach.

Sleep on, my brother! peaceful be thy rest!
And, while the sod shall flourish on thy breast,
A bending willow o'er thy ashes wave,
And spring's first flower bloom upon thy grave;
Thy mold'ring dust shall guardian angels keep,
And naught disturb thy peaceful, hallowed sleep,
Till Time's last trump shall bid thy ashes rise,
Leap into life, and seize th' immortal prize.

The meetings held in the places already named were interesting and impressive. On the 20th, a two-days' meeting was held in Providence. The ministers present were Elders Richmond, Case, and Millard. This meeting was one of marked interest. On the Sabbath, about twenty came forward for prayers; and in the evening some, it was thought, were hopefully converted. The parting that evening was peculiarly affecting and solemn.

On Monday, the 22d, in company with his friend, Colonel Morgan, the subject of our memoir started on his journey home, returning by nearly the same route, and, as before, preaching on the way. On Saturday evening they arrived at Mr. Morgan's residence in Lima, and on Sabbath morning Mr. Millard preached to his old congregation in West Bloomfield.

Here he remained for a few weeks, when, after completing the arrangements for his family, he left the field of his labors for so many years, and went forth to work for the Master as the way might open before him. For years he had been a settled pastor; now, for an indefinite time he was to be an evangelist. He thus writes to the Palladium, under date of December 17, 1832: "I left Bloomfield on

the 6th instant. On taking leave of my many friends and brethren in that place, my mind was peculiarly solemn. I feel that I have a thousand endearing ties to bind me to that church and society. The Lord made me the unworthy instrument of planting and gathering that church. I baptized nearly all its members, and have served them as their pastor for more than fourteen years. From the organization of the church to the time of my leaving there had been over two hundred and fifty members received. I believe I have ever had the confidence and warm fellowship of my brethren. Should my frail body ere long fall by death, and mingle with its kindred dust, hundreds of miles to the south, among my last dying wishes will be the prosperity of my brethren in West Bloomfield."

On taking his leave of the church, the retiring pastor was cheerfully and heartily furnished with the following letter of commendation:

"*To whom it may concern:*

"We, the undersigned, do certify that Elder David Millard came into this town in June, 1816, in the character of a preacher of the order called *Christians*. His labors were signally blest, and a reformation immediately followed; so that, in October following, he was enabled to organize a church of sixteen members. Since that time he has continued to exercise the pastoral charge of said church, and has proved himself a faithful and zealous minister of the New Testament; has frequently seen the fruits of his labors in the conversion of souls, and with large additions to the church of which he is pastor. As is the common lot of all who fearlessly advocate the doctrine which he professes, he has encountered much opposition and persecution from sectarians. The shafts of slander and detraction have been hurled at him without mercy; but, by the straight, undeviating course which he has uniformly pursued, he has been enabled to foil every assault of his enemies; and their weap-

ons, aimed for his destruction, have fallen harmless at his feet. We do cheerfully recommend him to the Christian community as an able and faithful advocate of the cause of the Redeemer, and a man whose moral character is, in every way, above the reach of calumny and reproach.

Signed by order and in behalf of the Christian Church in West Bloomfield, New York, this 1st of December, 1832.

DAVID PILSBURY, *Clerk.*
ASA CHAPIN, *Minister.*
WHEELER GRIFFIN, } *Deacons.*
JAMES HARVEY. }

So strong was his attachment to this people, that, on leaving them, his mind, for a season, rested under a peculiar weight of sadness—a sadness intensified by the scattering of his family, which became necessary before he engaged in his new calling. "While pursuing my journey on the first day of my leaving Bloomfield," he writes, "a strange melancholy, at times, overspread my mind. I sensibly feel myself a stranger and pilgrim here on earth. I have left all behind, and entered the gospel field again as an evangelist.

"Yes, nature, all thy soft delights
And tender ties I know;
But love, more strong than death, unites
To Him who bids me go."

After leaving the place he had so long called his *home*, the place where he had spent the best years of his life, and bestowed his most earnest and unremitting labors, he passed into Yates and Tompkins counties, spending several days, and preaching in Starkey, Hector, and Enfield. Thence he pursued his course into Pennsylvania. Rev. Seth Marvin, whom he described as "a young man of piety and talents, possessing an ardent spirit, and may

be emphatically termed a *Timothy* in the cause," arranged to accompany him on this journey. Such was the extreme badness of the roads that they were four days performing the journey from Elmira to Lewisburg—a distance of about one hundred miles—by private conveyance. Says the subject of our sketch: "We had pleasant weather, and a convenient opportunity to contemplate surrounding objects as we passed. The scenery along the Lycoming River, which seems to have barely made a notch through a branch of the Alleghany Mountains, piled in broken columns, whose awful summits contend in majesty with the clouds of heaven. Through the lonely vale beneath, on many parts of which the sun never shone, winds the Lycoming, whose crystal waters are the very emblem of innocence. In traveling about twenty miles down this stream, we forded it between ten and twenty times. * * * After passing a lonesome but interesting journey of about thirty miles down the Lycoming River, all of a sudden a most beautiful scene presented itself to our view. The wide, spacious flats along the Susquehanna, in a beautiful state of cultivation, presented a most pleasing contrast to the rugged region we had just passed."

They arrived at Lewisburg on the evening of the 29th of December, and found the spiritual condition of the church, owing to the lack of a stated ministry, quite low. J. H. Currier, then an unordained minister, had been preaching there for a few weeks, but previous to his coming the church had been without preaching for months. The labors of this

brother, and those of Rev. L. D. Fleming in June preceding, had been blest to some extent. Elders Millard and Marvin were at once oppressed with deep anxiety for the cause. A series of meetings were commenced, and the most faithful effort was made to build up this drooping Zion. Their labors were not in vain. The church was soon revived, and numbers were converted.

It seems that liberal religious sentiments prevailed to quite an extent, and among a large portion of the most respectable inhabitants of this place. But in the extracts we shall now give from his published correspondence, the reader will learn what then was his opinion of liberality of sentiment without piety of heart, and the view there expressed, he never renounced. "The proscriptive spirit of sectarianism," he writes, "with some of its absurd dogmas, has long since been exploded by many in this place. Any system which would proscribe the right of private judgment, or hurl anathemas at a follower of Christ, merely for his honest belief, would be hissed into contempt by the most understanding part of the community. And yet many such dear friends here need the converting grace of God. Many persons of amiable minds and exemplary lives and liberal souls, are awfully indifferent to 'the one thing needful.' * * * Never have I seen and felt greater necessity of handling the word of God *honestly* and *plainly* than of late. When I see a minister afraid to deal faithfully with his hearers for fear of displeasing some of them, I pray God to thunder one solemn truth to his soul: 'If we seek

to please men, we cease to be the servants of Jesus Christ.' While I detest the harsh, uncouth, and extravagant manner of some, in thundering the terrors of *hell* in the dialect of *bedlam*, I would say, let the minister of Christ faithfully warn his hearers in the melting strains of tenderness and love. God has pronounced a woe on that watchman who does not faithfully warn the wicked. (Ezek. III. 28)."

The revival interest continued for a number of weeks, and resulted in the conversion of between sixty and seventy persons. Among the converts were several of the class already mentioned, including some of the most prominent in the place. Two physicians, Drs. Vorse and Joyce, were among the converts who united with the Christian Church. They were both men of talent, and for years had zealously advocated the doctrine of the final salvation of all men. Dr. Joyce afterward published in the Palladium an able summary of the reasons which led him to renounce this doctrine and embrace the views of the Christians.

On the 20th of February, 1833, Mr. Millard left Lewisburg, while Elder Marvin remained. The former visited Milton, Muncy, and Fairfield. In all these places he preached with his usual freedom, and good results followed his labors. On the 9th of March, at Fairfield, Daniel Rote and John H. Currier were ordained to the work of the gospel ministry; officiating ministers: Seth Marvin and David Millard—sermon by the latter. "I believe good might be done here could I tarry," said Mr. Millard, "but I have a desire to visit other places

before I return to New York, especially the valley of Wyoming. The Lord has so ordained that my labors till now have since my arrival been confined to Pennsylvania, whereas, I intended to go at least as far as the State of Maryland. But all is right, and I am satisfied: 'Speak, Lord, for thy servant heareth.'"

After continuing in Fairfield a short time, and seeing a church organized there, he returned to Lewisburg, where he remained about two weeks, preaching in that place and in the vicinity with varied results. He then returned to Wyoming Valley, where he spent four days. "The time which I spent here," he writes, "I trust was not in vain in the Lord; and the kindness and liberality of my brethren in that vicinity will not soon be erased from my memory." On the 17th of April, in company with Elder Richmond, he set out to attend the annual session of the New Jersey Christian Conference. They arrived at the house of Rev. J. S. Thompson, in Johnsonburg, New Jersey, on the evening of the 19th. The general meeting previous to conference commenced on Saturday, April 20th, and continued three days. Of this meeting he spoke in high terms, and was greatly pleased in witnessing the harmony and dispatch with which the business of the conference was done. From Johnsonburg he went to Milford, New Jersey, reaching that place on the 26th. Here he remained over the Sabbath in company with Elder William Lane, who was then pastor of the Christian Church at Milford. In the absence of the pastor, he and Elder I. N. Wal-

ter supplied the pulpit on the Sabbath following. From Milford the subject of our memoir went to Philadelphia. Here he spent several days in company with Rev. Frederick Plummer, preaching not only in the city, but in other places in the vicinity, in the field of the elder's labors. Many were attracted by his preaching, and some were induced to enlist in the service of Christ. He was much pleased with Philadelphia, and in one of his published letters vividly described some of the places of interest which he visited. He thus speaks of Independence Hall:

"Several of the public squares or commons present such picturesque beauty that they bring to mind the fabled descriptions of elysian fields and groves. In front of one of these stands the old Independence Hall, where the sacred instrument which gave birth to our liberties was signed. * * * No American can enter that consecrated spot without a thrill of soul and a flow of thought. In that place he feels that *liberty* is his birthright, for which the fathers pledged '*their lives, their fortunes, and their sacred honor.*'"

Some of the meetings attended in the vicinity of Philadelphia were of great power. At what is now known as "Gulf Mills," Elders Millard and Plummer held a few meetings, in which much of the Divine presence was felt. Between twenty and thirty were hopefully converted.

Leaving Philadelphia, he went in company with Elder Plummer to the city of New York, where a religious convention of some interest to the denom-

ination was being held. After attending this convention, in which, as usual in such gatherings, he took an active part, he visited and preached a few times in Camptown (now Irvington), and then returned by the most direct route to his former home, reaching West Bloomfield in time to preach to his old congregation on Sabbath morning, June 14th. He addressed a large congregation with much emotion and great spiritual power. "I had now been absent about six months and a half," he says, "and on meeting again a flood of sensations rushed upon my mind—some painful and depressive, others joyous and animating. But soothing to the pilgrim's bosom is the thought that life's rugged journey will ere long terminate, and he rest, forgetful of his past toils and sorrows." He remained a few weeks in Bloomfield and vicinity, preaching some and visiting among his old and tried friends. In the month of July he again visited Yates County, and was present and assisted at the opening of the Christian Church in Starkey, and at the general meeting that followed.

In September of this year (1833) he took a tour through what was then called the Black River Country, visiting and preaching in Oswego, St. Lawrence, and Jefferson counties, New York. In this tour he was accompanied by Elder J. McKee and others. He says: "I had never visited the Black River country before. My journey has been very interesting and pleasant. On my arrival I found our brethren had a general meeting in Rutland. I attended it on Sabbath (September 1st), and

preached two discourses. At this meeting I met Elders L. Field, A. Field, J. McKee, J. Knight, and a young brother by the name of Cobb, who was converted less than five months ago, and is now preaching with good success. The meeting was very solemn and impressive." He also preached in Burrville, Le Ray, Watertown, Sackett's Harbor, Colosse, and other places, to large and attentive congregations, and had reason to believe that his visit to that part of the state was not in vain. Returning through Cayuga County he attended a general meeting at Canton with Elders Morrill, Coburn, and Sharrard, and enjoyed an interesting season. He writes: "Many hold in tender and grateful remembrance our lamented brother, Elder B. H. Miles. He labored steadily for months in that region, and many who are fruits of his labors mention his name with emotion; but far from them he sleeps in death, and the majestic Ohio rolls its mighty current near the lowly bed where he reposes." Thus is the faithful minister of Christ ever held in grateful remembrance after his voice is hushed in death and he has gone to his reward.

On Sabbath (October 13th) he again preached in West Bloomfield to a crowded assembly. This was a very solemn occasion. As he was about to take a long and hazardous journey, he preached a parting discourse. Referring to that trying day, he says: "No more shall we all meet in time, but on taking leave of that dear people with whom I have endured much and enjoyed abundance, one cheering hope animated my soul:

"'There is a land where storms no more
Sweep o'er to desolate the peaceful habitation
Of Zion's sons; where, far from envy's scowls,
Jealousy's bite, and mad ambition's scourge,
The pilgrim rests, bereft of care.'"

On the 15th, in company with several ministers, he started for Milan, Dutchess County, where a convention was to meet on the 24th. "The leading object of the convention was to arrange some important business relating to the Christian connection. Convened, as its members were, from different sections of our country, as might be expected, some sectional interests were brought in direct conflict with each other. The session lasted five days, and in the midst of the free and liberal discussion which was allowed, all were made willing to sacrifice sectional and personal interests on the altar of general good, and to unite our strength for the spread of what we deem to be Bible truth and primitive Christianity."

At this meeting the subject of uniting the several periodicals in the Christian connection was considered and acted upon. It was proposed to publish the new paper weekly, and to call it the "Gospel Palladium." Elder Joseph Badger was unanimously chosen editor, and Elijah Shaw, David Millard, Simon Clough, Jasper Hazen, and John Spoor, were chosen executive committee. From the convention Mr. Millard went directly to the city of New York, where the executive committee were engaged two days in transacting business preparatory to the new arrangement. The paper was con-

siderably enlarged at the commencement of the new volume, but was published semi-monthly instead of weekly, and still called the Christian Palladium. This paper was conducted with much ability, and under the editorship of Mr. Badger, attained for the times a position of considerable influence. It was ever regarded as eminently sound in doctrine, and was a powerful instrument in promoting the sentiments of the people by whom it was sustained.

## CHAPTER X.

### LABORS AS AN EVANGELIST CONTINUED.

On the 2d of November, 1833, Mr. Millard left the city of New York for Philadelphia, arriving at the latter place the same evening, and was kindly received by affectionate brethren and friends. He attended some meetings, and preached in the city and at other places in the field of Elder Plummer's labors. A good degree of religious interest had continued in this section since his visit in June preceding, and it was judged that about eighty had been converted.

After spending a few weeks with Elder Plummer, and enjoying some meetings of marked spiritual power, especially at Upper Marion and Tullytown, and where, in the latter place, he was assisted by Elders I. N. Walter and P. Roberts, in company with the former he left for Baltimore, and thence for an extended tour into Ohio and Kentucky.

While pursuing his travels and performing the most exhausting labors in his Master's service, he was not forgetful of his family, and especially of the dear children he had left scattered among his friends. His letters not only express the warmest emotions of a parent's heart, but also contain sentiments so

judicious and excellent as to merit more than a passing notice. We shall accordingly in this chapter introduce a few extracts from this correspondence, that the young, who shall read these pages, may profit by his suggestions. The letters from which we shall quote were written to his oldest daughter, who at that time was his principal correspondent among the children. The first letter was written in Philadelphia, during his former visit in May, 1833. It reads as follows:

"My Dear Daughter: I was glad to hear from you by letter, and to see a specimen of your writing. I think it very good, considering your age (twelve years), and if you are careful to improve your hand your writing will yet prove an honor to you. Remember, my child, you are now qualifying yourself to transact the business of life, and without a good education you will enter upon life (should God spare you to grow up) under many disadvantages. You have now an excellent opportunity to prepare yourself for future usefulness. How very kind your uncle and aunt have been and still are to you. * * I do not doubt but that your young innocent heart loves them. * * Should you live to mature years, you will then be enabled to set some estimation upon their goodness; and should you live when they are dead their very graves will be dear to you. Be attentive to your studies. * * * You most probably attend the Sabbath-school. You will be learning many excellent things there. Think, my dear child, that what you learn in that school is to prepare you for another and better world than this. Try to improve from the instructions you receive. You attend church regularly. Pay good attention to the preaching and prayers. As you love your dear pa, let me assure you, my dear child, that nothing could give me greater joy than to learn that you was a Christian. Remember, your father often prays for you. Be good to Caroline and David Edmund. Tell them that pa loves them, and that they must be good children. Your affectionate father. D. Millard."

Under date of November 29, 1833, he again writes from Philadelphia:

"My Dear Mary Jane: As I promised in parting with you that I would occasionally write you a letter, you will be pleased to accept this in room of a better. I have very often thought of you and Caroline, as well as Harriet and little David. We are now a great ways apart, and, should my life be spared, I expect in a few days to be a great way farther from you. But you and I shall still be under the protecting care of our heavenly Father. He well knows our wants, and his guardian care will ever be over his obedient children. I have proved his faithfulness to me for about nineteen years, since his grace was interposed for my salvation. In the midst of all my trials and adversities, he has ever been to me a stronghold in the day of trouble, and I have confidence to hope in him to the end.

"It was to me a source of unspeakable joy when I learned that you had found the Savior precious. Oh, what inexpressable joy it did afford me! Now, my dear child, be faithful, and never forsake the Lord. Oh, there is an eternal weight of glory in store for the faithful, and often do I anticipate it with rapture. There I hope to meet you where not a wave of trouble will roll over the peaceful breast. Be good to your sisters and little brother. Be also obedient and kind to your uncle and aunt, who have done and still are doing so much for you. Try to improve your time in study and learn all you can. Tell Caroline that I love her, and if I had room would write to her too. From your affectionate father. David Millard."

He did not leave Philadelphia for the South quite as soon as he intended, for when the time of his departure arrived, such were the prospects, and such the entreaties of his brethren and friends, that he concluded to stop a few days longer. A remarkable interest was awakened in the different churches

of Elder Plummer s charge, and large numbers were converted.

On the 10th of December Elders Millard and Walter left Philadelphia for Baltimore. He writes: "At Baltimore we once had a flourishing society. It was organized by Elder James Dickerson in 1823, but *'how has the fine gold become dim.'* I propose to proceed with all possible speed to Ohio." On the 12th they took passage on the railroad from Baltimore to Frederick, Maryland, sixty miles, "which distance we were conveyed in *seven hours and a half*," Mr. Millard says. This certainly could not have been an age of steam. He continues: "At a place where the cars stopped on the way, I saw three blacks (two brothers and a sister) manacled with irons and tied together, being driven to Baltimore like beasts for market. They had been purchased by Woolfolk, the noted slavedealer, at Baltimore, and were designed for the New Orleans market. It is probable that persons accustomed to witness spectacles of this kind do not feel in view of them as I did. I inquired the price for which they had been sold, and was informed twelve hundred dollars. Alas, my country; how long wilt thou be stained with the traffic in human flesh and blood!" He lived to see this foul curse removed, though the terrible scourge of war was necessary to accomplish it.

At Frederick he took stage for Wheeling, and after traveling twelve miles he parted with Elder Walter, who was to go to Rockingham County, Virginia, while he was to proceed to Ohio. Of the

journey to Wheeling he thus writes: "The whole distance from Baltimore to Wheeling is two hundred and seventy-eight miles, and from Hagerstown (eighty-six miles west of Baltimore) the road leads over a rough mountainous region. We were three days and a half getting through, traveling two whole nights in succession. There were eight passengers in the coach with heavy baggage, and such was the badness of the roads that part of the way a team of six horses was necessary to get us along."

He was detained at Wheeling two days before a steamboat arrived to furnish a passage down the Ohio River. From Wheeling to Cincinnati—a distance by water of three hundred and seventy-four miles—in consequence of the many stops on the way, the journey consumed three days. He reached Cincinnati on the evening of the 20th, and was cordially received by Rev. Jacob P. Andrew, then the pastor of the Christian Church in that city. Here he remained three days, preached three times, and administered the ordinance of baptism. On his journey he contracted a severe cold and hoarseness, which made it very difficult for him to speak. From Cincinnati he went to Burlington, a distance of about twelve miles. In consequence of poor health he remained in that place several days, preaching once in a chapel belonging to the United Brethren at Mt. Pleasant, and four times in the Christian Church at Burlington. This church had sent forth some able ministers, among whom were Elders William Lane and J. P. Andrew. Here also Elder Kinkade was buried. "Often is the grave visited

by those who have felt the charm of his eloquence," says Mr. Millard, "while the sod that covers his cold remains is bedewed by the warm tear of affection."

Leaving Burlington on the 30th of December, he rode to New Baltimore, and preached at the house of Samuel Pottenger. The next day he rode a distance of seventeen miles, but such was the condition of the traveling, he was busily engaged during the day in getting that distance. He stopped at the house of Elizabeth Pottinger, sister of Elder Kinkade, at whose house that faithful minister breathed his last. On the 1st of January, 1834, he rode to Dover, and preached that evening to a good congregation who seemed to appreciate the truth. The Christian Church in this place was organized in 1807, by Elders David Purviance and Reuben Dooley. Of the latter, who bestowed much labor here, and was eminently successful, he speaks in the highest terms. He says of him: "He was a powerful speaker, and a man of deep piety. * * His memory still lives in the hearts of many who were the fruits of his labors, and 'though dead he yet speaketh.'"

Mr. Millard was detained at Dover over the 2d of January in a severe storm. On the 3d he rode to Eaton, the county seat of Preble County, and preached that evening to a very large and solemn congregation. He spent two days here, and preached three times with much effect. On the 6th, in company with Elder Monfort (who was then pastor of the church in Eaton, and also one of the judges of the court), he went to New Paris, in the same county, and preached that evening to a

very large and attentive audience. At this meeting, besides Elder Monfort, there were present Elders David and Levi Purviance, John Adams, Samuel Mitchell, and Samuel Snodgrass; with these he formed a short though pleasing acquaintance, especially the three former. We here quote from a published letter:

"After preaching twice at New Paris, on the 8th I shaped my course west into Indiana. Passing through the beautiful county of Wayne, and thence to Liberty, the seat of justice for Union County in that state, I stopped with Brother Thomas Carr, and preached that evening in the court-house to a good assembly. * * * Brother Carr is a man of character, talent, and influence. There are many Christian churches in Indiana, and the cause of liberal truth is advancing in that state. No section of country that I have ever traveled presents a more delightful surface or richer soil than that part of Indiana.

"From Liberty I took a southeast course, and again entered the State of Ohio near Oxford, Butler County, and preached in that place on the evening of the 9th to a small but solemn assembly. On the following day I rode twenty miles through rain to New Baltimore, on the Big Miami; but the storm prevented a meeting that evening. On Sabbath (the 12th) preached twice in Burlington. The brethren in that place endeared themselves much to me by their kindness and liberality. On the 14th I preached in Cincinnati. The next day crossed the Ohio River into Kentucky. It was then rapidly rising, and soon afterward overflowed its banks. It

was at that time hazardous crossing on account of the immense quantities of flood-wood constantly drifting down stream. Preached that evening at the house of Elder John Ellis, at Dry Creek, Campbell County, Kentucky. He received me very affectionately, and furnished me with letters of introduction further south. On the evening of the 16th, I preached at the house of Brother Alvin Keys, in Grant County, who was formerly from West Bloomfield, New York. * * * I was detained at his house on the 17th by a severe rain. On the 18th I rode to Williamstown, where I spent Sabbath (the 19th) and preached twice. Although through the day the rain was incessant, yet the congregation was very respectable. The traveling by this time had become as bad as it could be. On Monday set out for Georgetown, and with all my exertions was enabled to ride only eighteen miles. At seven o'clock in the evening, fatigued and literally covered with mud, I put up at a tavern. On Tuesday morning I had to ford (at some hazard) Little Eagle Creek, which was high and rapid. That evening I reached the house of my good brother, Elder Barton W. Stone, in Georgetown, and was received in a very affectionate manner by him and his family. Brother Stone is so well known to our brethren that I need say but little concerning him. He needs only to be known to be beloved. Once he stood comparatively alone in this part of the country in defence of Christian liberty. Now he is surrounded with many in his own vicinity who are able and intrepid defenders of the cause in the sustaining of

which he has suffered so much from sectarian malevolence.

"Since my arrival at Georgetown, I have generally preached as often as once a day in different places. I came to this city (Lexington) five days ago, and have preached three times here and twice at the Republican Chapel, five miles west. * * * I shall probably spend a few weeks more in this state, and then return to Ohio. I am now about seven hundred miles from my friends in the State of New York."

While at Georgetown, he wrote the following letter to his daughter:

"MY DEAR MARY JANE: Your affectionate letter of the 28th ultimo, was indeed a source of joy to your pa while far from you, a stranger in a strange land. To hear from you will always give me joy, and I doubt not you are as glad to hear from me. I am now seven hundred miles from you; but though montains rise and rivers run between us, yet our hearts are susceptible of affections which often bring us, as it were, together, in spite of distance and obstructions. I very often think of you and my other dear children. While so far from them I frequently think, shall I ever be permitted to see them again? Yes, I fondly anticipate a meeting with you all in this world. Be good children, and God will bless you. Think, my dear child, that you profess to be a follower of the meek and lowly Jesus. Keep him constantly in view. Be watchful and pray much. Strive to enrich your mind with useful instruction and aim constantly at improvement. * * * Farewell, my child. God bless you. Write again. From your affectionate father."

On the 4th of February he left Lexington and returned to Georgetown, where he preached twice. On the 7th, in company with Elder Palmer, he

started for Cane Ridge in Bourbon County, so noted on account of its connection with the "great revival" in 1801. On the 8th he preached afternoon and evening in the church at Cane Ridge to crowded congregations. "On coming out of the chapel a novel scene presented itself," he says. "About seven hundred people, mounted on horseback, were proceeding in different directions over the green toward their homes. Not a carriage among the whole, and but few on foot. Such an entire troop of males and females I did not recollect to have ever seen before. The church at Cane Ridge is, I believe, the oldest among the 'Christians' in the West, as it followed Brother B. W. Stone out from the Presbyterians in the year 1801." He returned to Georgetown, and on the evening of the 12th preached in that section of the country for the last time. He says, "The parting scene with Brother Stone and others, to me was solemn. The kindness and liberality of the brethren in that part of Kentucky will long endear them to my memory. Shall I see them no more in time? God grant us a meeting in the blissful world of glory.

"Adieu! and may heaven his Zion protect
Where my soul in sweet union is bound:
We part here in time, but I fondly expect
To meet you on immortal ground.

"In fond recollection, I'll often retrace
The scenes I have witness'd with you;
While on mem'ry is painted full many a face,
With whom I have bid an adieu."

On the 13th he started on his homeward journey, and preached that evening at the house of a Captain Walls, near Big Eagle Creek. On the 14th and 15th he preached at Williamstown, to large and solemn assemblies. On the 17th at Pinhook, and again on the 18th at the house of Rev. John Ellis, in Campbell County. On the 19th he left the State of Kentucky, crossed the Ohio River at Cincinnati, and preached twice in that city.

While at Cincinnati he first learned, through the Palladium, of the death of his sister, Mrs. Ann Lyon, of Rush, New York. Of this he wrote: "Although we shall meet no more on earth, short will be our separation. She has gone to a better world, and why should I wish her back?" As a tribute to her memory, he subsequently indited the following lines:

MY SISTER'S GRAVE.

Thou art dear, lonely grave, to this heart thou art dear!
For the treasure thy bosom contains;
Tho' no low bending willow distils the soft tear
On the sod o'er my sister's remains.

Tho' no parian column may ever be given
To tell where her body reposes;
A plain marble slab pointing upward to heaven,
The name of my sister discloses.

But tho' not a trace of that name did appear
Near the place of her low pillowed bed;
This spot to affection would still remain dear
And hallowed because of its dead.

I loved thee, my sister! full well did I know
That virtue and goodness were thine;
Thy mem'ry is worthy the tear I bestow—
Thou art fitted in heaven to shine.

May spring's early flowers bloom fresh on thy grave,
And moistened by night's pearly tears,
May summer's green mantle of foliage wave
O'er thy ashes through time's fleeting years.

Enshrined in affection thy mem'ry shall live
While life's eddy flows in this breast;
A brother's warm heart oft a tribute shall give
To the mem'ry of her now at rest.

And when this life's scene shall be acted and o'er,
The last mortal ligament riven;
When the world's thorny maze I shall traverse no more,
I'll meet thee, my sister, in heaven.

On the 21st of February he left Cincinnati and rode to Anderson, twelve miles up the Ohio River, where he preached that evening. On the 22d he rode to Bethel, in Clermont County, and there met Elder John T. Powell. He remained in that county some days, and preached in Bethel, Monroe, Batavia, Mount Pleasant, and Felicity, in all more times than he was days in the county. He wrote, "The cause of Christian liberty is prospering in that part of God's heritage." From Clermont he went into Brown County, preaching on the 8th and 9th of March in Lewis township. He then by special request returned to Clermont County, preaching at Felicity, Neville, and other places, to crowded assemblies. On Saturday, the 14th, a three-days' meeting commenced at Salem Chapel, which was largely attended. At that meeting he preached

five sermons, and four persons were added to the church. On the 20th of the same month he attended a meeting in Union Chapel, Brown County, in company with Elder Matthew Gardner, who so soon followed him to the grave. He attended with that veteran minister many interesting meetings in that region. A two-days' meeting which they held at Georgetown on the 22d and 23d is referred to as one of great power. On the 24th Mr. Millard preached to a crowded assembly at White Oak Creek. Five came forward for prayers. On the 25th and 26th he preached in Bird township, and on the 28th at Liberty Chapel on Eagle Creek, where he was introduced to, and formed a very pleasing acquaintanceship with, Elder Alexander McLain. On the 30th and 31st he preached at Pisgah Chapel to large congregations. This was a solemn and interesting season. At the close of the meeting six came forward for prayers. That church was then under the pastoral care of Elder Gardner.

He now set his face toward the State of New York. On the 2d of April he left Eagle, Brown County, and passed through New Market to Hillsborough, the seat of justice for Highland County, where he remained a few hours on account of rain. He then pushed his way between showers to Leesburg, and stopped at a tavern over night. During the night it rained incessantly. From Leesburg he rode to Washington, the capital of Fayette County. The country was then new, and the roads which were bad at best had been rendered worse on account of

the rain. From Washington he traveled east to Williamsport, Pickaway County. During the day he had to ford three streams, which were rapid and high. He says: "The first two I crossed without any difficulty, except fearful apprehensions. When I arrived at Paint Creek it was overflowing its banks. I was directed by a person on the opposite side to ride up the stream a few rods to a place where he informed me I would cross with safety. I obeyed the directions, but on reaching the channel of the stream found it nearly five feet deep and foaming down with rapid current. My horse became frightened, and commenced rearing and jumping. Sometimes he was nearly under water, and myself partly so. '*Hold on!*' was the cry of those on shore, who expected to see me unhorsed in the foaming stream, and who could render me no assistance. I was, however, enabled to keep mounted, and my affrighted animal at length gained footing on *terra firma*, at which I felt to thank God and take courage for that deliverance. Myself and the contents of my traveling-bag were somewhat wet. I stopped a short time, made some change of clothing, and rode to Elder George Alkire's, in Williamsport, where I was kindly received, warmed and fed."

The subject of our memoir spent five days in Williamsport, and preached five sermons. For the kindness and liberality of the brethren in that place he always felt grateful. On the 8th of April he rode fourteen miles to the town of Scioto, and preached that evening in the house of one Peter

West, to a crowded congregation. On the 9th he preached in Bloomfield, a small village near the Scioto River. On the 10th he rode nineteen miles to the village of Aragon, and preached in the evening to an attentive audience. He writes: "That day I had to swim my horse across a considerable stream, called the Big Walnut, while I with my baggage was carried over in a skiff." On the 11th he rode twenty-seven miles to Hebron, a village on the Ohio Canal, much of the way in the rain. Though quite unwell and much fatigued by his journey, he preached that evening to a large assembly, who seemed to hear the word gladly. On the 12th he rode to Lake Fork, Licking County, in poor health, but preached in that place on the 12th and 13th to crowded and solemn assemblies. He spent several days in that county, preaching in various places On the 19th and 20th, in company with Elders H. Ashley and J. Haze, he attended a two-days' meeting in Clear Fork, in the same county, which drew out a large number of people, and was deeply interesting. On the 20th he preached in the village of Utica, and on the evening of the same day at Mount Vernon. On the morning of the 23d he left Mount Vernon, and started for Ashtabula County, and thence for the State of New York.

On the 26th of April he arrived at the house of Samuel Brown, in Litchfield, Medina County, where he was cordially received, and preached in the evening. The next day, the pastor being absent, he preached twice in the Presbyterian church. He arrived at Conneaut on the 1st of May, and wrote:

"As I approached this pleasant village, I cast my eyes to the right and saw a graveyard. Concluding that this might be the spot where my beloved brother, Elder John Blodgett, sleeps, I stopped and entered the inclosure. Approaching the center, I saw a grave inclosed with a paling, on which I read his name. Leaning over the head-board, a train of solemn reflections passed through my mind. When both of us were young in the ministry and in our youth, we traveled extensively together, and preached the word of life. Peace to thine ashes, my beloved brother; thy lot will soon be mine." Among his poetical writings we find these lines on the death of John Blodgett, and which were suggested by hearing of his decease.

TRIBUTE TO THE MEMORY OF JOHN BLODGETT.

Once more, my muse, from slumber wake!
'Tis worth demands a tribute due;
Arise, the mourning badge betake
For sorrows felt by not a few.
For many a tear shall freely flow
O'er Blodgett now in death laid low.

He who so oft assuaged the grief
Of those by sorrow's load oppress'd;
The tongue that often dealt relief
To those by sin and guilt distress'd,
Now mute in death is bid be still,
Obedient to God's righteous will.

How oft beneath his warning voice
Have thousands sat with anxious ear,
While pious saints heard to rejoice,
The guilty sinner shook with fear:
For faithfully he dealt the word
In calling sinners to the Lord.

Thousands, who oft his voice have heard,
Who fain would hear that voice again,
In mem'ry long will hold endeared
The voice that roused their souls from sin;
For many a soul yet lives to say,
He pointed them to wisdom's way.

Not earthly wealth or ease he sought,
As a reward for toil and care;
But deep his soul with love was fraught,
That sinners might be brought to share
With him the grace so freely given,
And tread the path that leads to heaven.

Blodgett, adieu! a short adieu!
Soon shall my toils like thine be o'er;
Then shall our kindred souls renew
The ties we oft have felt before;
In heaven with thee I hope to meet
Where labors end in bliss complete.

Mr. Millard spent several weeks in Conneaut, and there first met Rev. Jonas Lawrence, who was then laboring as pastor of the Christian Church. While Elder Lawrence went east, the subject of these pages remained and supplied his pulpit. A good degree of religious interest was awakened, some were converted, and two were baptized. He also preached twice in Monroe and once in Jefferson, which was the county seat. On the 20th of May he parted with the brethren at Conneaut, and proceeded on his journey to the east. On the evening of that day he preached at Fairview, Pennsylvania, at the house of Rev. Samuel P. Allen, with whom he had formed an acquaintance at a former period in Otsego County, New York.

On the 22d he arrived at the house of Elder Oli-

ver Barr, who then resided at Sinclairsville, Chatauque County, New York. Eleven days were spent in company with Elder Barr in that county, during which he preached to crowds of solemn hearers. Among other places, he preached at Jamestown, Fluvanna, and Ellington, all of which meetings he pronounced "solemn and interesting." He spoke in the highest terms of the labors of Elders Joseph Bailey and Oliver Barr, both of whom had preached extensively in that region, though Elder Bailey at that time had removed to Wayne County, in the same state.

On the 3d of June Mr. Millard left Pomfret, and made no stop, except for refreshments, till he reached West Bloomfield, a distance of one hundred and twenty miles, where he arrived on the 6th; and on the 8th he again preached to a crowded congregation in the Christian church in that town. This church was then enjoying the efficient and successful labors of Rev. I. C. Goff as its pastor.

In a letter to the Palladium, under date of June 9th, the subject of this memoir writes: "To-day I have been reflecting on my long journey. I think of the goodness of God, and what he has sustained me to endure, that he has restored me once more to the bosom of my friends. Since the 15th of October last I have traveled in nine of the United States, and in all over three thousand miles.* I have experienced fatigues beyond what I ever before knew,

*And this not by the easy mode of conveyance we now have, but much of it by private carriage and on horseback.

and have encountered difficulties to which I was previously a stranger. But under the whole my merciful Father has sustained me, and I am yet in the land of the living, though in rather poor health. I reflect on the thousands with whom I have shaken the friendly hand, whom I shall see no more in time. In many sections I have met with warm-hearted brethren and friends, who administered to me liberally, and in some instances have felt the cold hand of misanthropy. However, I am not discouraged, but still intend to pursue the life of an evangelist."

In referring to his tour in Kentucky he thus expresses himself: "I am much pleased with the plainness, frankness, and liberality of the Kentuckians. Their manners generally render them easy of access, and the open familiarity of a well-educated Kentuckian makes his society interesting and pleasing. In the section of the state where I spent most of my time, labor is principally performed by slaves. * * * One day while passing near Lexington I met a drove of slaves chained together, on their way to the southern market. Such scenes are frequent here, but they can never fail to excite disgust in every bosom fraught with the better feelings of humanity. Wretched sons of Africa! miserable offspring of degraded *Ham!* how long must ye be doomed to wear the fetters of bondage, the galling yoke of oppression! And thou, my beloved country, the land of my birth, whose very name is encircled with a halo of glory! while thou art a refuge and a home for the oppressed, shall not thine own

oppressed be set free?" To his honor, be it said, he never ceased to "cry aloud and spare not" till this foul evil was removed, and the curse of slavery ceased to blight the fairest portion of our land!

Two leading objects were had in view by this visit to the south and west. One was the association of the periodicals of the two sections; the other to make arrangements for compiling and publishing a history of the denomination. If in these he was only partly successful, his visit was still highly valuable in removing prejudices which had before existed between the brethren of the East and West, from a lack of knowledge of each other. Of his visit to Kentucky the editor of the Christian Messenger, Elder Barton W. Stone, thus writes: "Brother David Millard, of New York, has been among us for several weeks. His ministrations have been well received, and it is believed have been blessed to the people. We are highly pleased with his visit, his person, his piety, and his public exhibitions. He has happily removed the unfavorable impressions made on many minds, that the Christians in the East were fast approximating to sectarianism, and had settled down on former opinions without further examination of revealed truth. We should rejoice at the frequent visits of *such* brethren from the East, and that *such* brethren from the West would interchange the visits. This would be a happy means of cementing a union important to the interests of religion. Brother Millard leaves us beloved, with our best wishes for his prosperity and hearty prayers for his success."

## CHAPTER XI.

### PUBLIC LABORS IN THE MIDDLE STATES AND CANADA.

After remaining in Bloomfield a few days to rest from the fatigue of his long and laborious journey —a journey and labor that must have taxed to the utmost the strength and energy even of his vigorous frame and mind—he became restless, and felt that he must again be at work for his Master. We here make an extract from a published letter, written at Eddytown, August 4, 1834: "Since my arrival at West Bloomfield on the 6th of June, I have not remained at any place for any considerable length of time, as more than half of my time has been taken up in attending general meetings. These, however, have all been interesting, and some of them especially blest to the awakening and conversion of souls. On the 14th and 15th of June I attended a two-days' meeting in West Mendon, which we have reason to believe was a very profitable season. On my way to our annual conference I preached on the 19th at No. 9 Canandaigua. My plain remarks in defense of the Scriptures offended a deist, with whom I afterward had some conversation. He said the Bible is no more sacred than the histories of Greece and Rome. It is a fact

to be deplored, that infidelity is on the increase in some parts of our country.

"Our general meeting at Starkey, on the 22d and 23d, was an interesting and solemn season, and our conference which followed was as good as any I ever recollect attending. From Starkey I returned to Canandaigua, in company with Elders E. S. Nott, S. Marvin, and J. H. Currier. On the 28th and 29th we held a three-days' meeting in the Christian chapel near Elder Sanford's. This was a season of peculiar interest. Several mourning souls came forward for prayers, and the church was much revived. Elder Currier here preached in his native place. * * * His fervent prayers, his zealous exhortations, and his tears, at this meeting, I think can not be in vain. Fruits of this meeting I expect to see in eternity."

On the 6th and 7th of July he attended a two-days' meeting in Clarendon, Orleans County, in company with Rev. E. Marvin, and other brethren in the ministry. On the 9th he preached in West Clarendon at the ordination of Ezra Smith. On the 10th he delivered a discourse in the Baptist church in Holly, on "The Unity of God and the sonship of Jesus Christ." This sermon was preached by special request, and was delivered partly in consequence of an attack made in that place on the "Christians," by Rev. Mr. Burchard, a Presbyterian revivalist. The sermon produced quite a sensation; and, by many, the doctrine of the discourse was heartily received. On the 13th he preached again in West Bloomfield, and on the 18th rode to Starkey.

On the 19th a two-days' meeting commenced in Reading. In this he was assisted by Rev. Ira Brown. Mr. Millard writes: "On the afternoon of Sunday the searching power of God was manifest. Ten or twelve came forward in tears, and bowed for prayers, several of whom have since found peace in believing, and joy in the Holy Ghost. On Sunday morning, after preaching in the village of Eddytown, about as many more bowed before the Lord, with the language, 'Pray for me.' * * * I regret that my previous engagements make it necessary for me to be absent from this section for several days, but as soon as I can fulfill my distant appointments I design to return to this region."

On the 10th of August he preached at the dedication of a chapel at Kennedyville, to a very large and interested congregation, and on the 11th at North Cohocton, where he organized a church in 1820. He was the first minister of the Christian connection who raised the standard of liberty along the Cohocton River. On the 16th and 17th he attended a general meeting, in company with Elders S. Marvin and J. Bailey. The burden of labor rested principally upon the two last named. A good work broke out, and between forty and fifty were converted.

On Mr. Millard's return to Starkey, he found the work had progressed to some extent during his absence. September 7th he baptized seven in Seneca Lake, near the village of Eddytown, and on the 21st nine more. The meetings in the village at

that time were held in a school-house, the only meeting-house in the place being shut against the "Christians."

The subject of this sketch had now been engaged in the Christian warfare about twenty years, nineteen of which had been devoted to the Christian ministry. He says: "To look back—how frail the period! how swift it has glided away! I can call to mind many points on which I have erred; but on this portion of my life I reflect with more satisfaction than on all the preceding. I am not like Dr. Franklin, who would have chosen to live his life over, had it been in his power. When I look back, I see so little to live for, and when forward so much to die for, that I have comparatively but little to bind me to this life. *Earth*, contrasted with *heaven*, looks *cheap!* very cheap!! And yet, with regard to that within the veil, how little do we know! All that charms in that direction is alone seen with an eye of faith. Yet, thank heaven, 'faith is the substance of things hoped for, and the evidence of things not seen.'"

During the month of September he returned to West Bloomfield, and spent two Sabbaths. He writes: "Since our general meeting, held there in August, there has been a very considerable addition to the church. Elder I. C. Goff is very highly esteemed among them, both as a citizen and a minister of the gospel. At that place I met with Elder Oliver Barr, of Chatauque County, on his way to the general convention. He gave us one interesting sermon there, and then went to Henrietta to

attend a general meeting, which commenced on the 11th of October. Previous engagements prevented my attendance on the first two days, but was present on the third, and spoke to a very solemn assembly. I found the Lord was truly in the place. In the evening, after Elder Barr had delivered a very solemn sermon, from fifteen to twenty came forward for prayers. Truly, the place seemed like holy ground. So much of the power and presence of the Holy Spirit was witnessed and felt in the meeting, that one man, who had been troubled with Mr. Campbell's speculations, gave up his skepticism relative to the direct influence of the Holy Spirit, and told me he thought such empty theories would trouble him no more. Amen. So let it be."

From this meeting Mr. Millard went to Union Mills, to attend a convention for general business, where he arrived in season to preach on Sabbath, the 19th of October. The meetings on that day and evening were peculiarly solemn. On the three succeeding evenings several came forward for prayers, and some were hopefully converted. The convention was deemed an important one, having special reference to the Palladium and publishing interests. He writes: "At the convention my heart was cheered at beholding the countenances of several preachers with whom I had labored extensively in the gospel field years gone by. Then, we were in our vigor; but now, age and broken constitutions admonish us that our warfare will soon be accomplished. God of our fathers, permit us not to outlive our usefulness."

The remainder of the year 1834, and a portion of the year following, was spent mainly in Starkey and vicinity. In the village of Dundee, in that township, the advocates of the doctrine that all men will be finally saved, were quite numerous. We have already seen that the subject of this memoir had no sympathy with that doctrine. "As a faithful minister of Christ," he says, "I certainly ought, to the utmost of my abilities, set that before sinners which will be most likely to lead them to repentance and reformation; for that was the leading object of our Savior's mission to earth—the grand design of the gospel. For this I have often been accused of preaching against Universalism; but how can I avoid it, if that system lies right between me and sinners? When it gets out from between me and the impenitent, I shall no longer shoot through it to hit them. In reality I desire to war with no sect; but the salvation of my fellow-men from sin is dearer to me than the friendship of all the world."

About this time a very sharp newspaper controversy sprung up between Elder Millard and Rev. M. L. Wisner, a Universalist minister of central New York. The latter communicated through the "Herald," a Universalist paper, then published at Geneva, New York, and the former through the Christian Palladium. This controversy was conducted with considerable asperity on both sides—Mr. Millard especially wielded a very sharp and severe pen. We shall, however, introduce none of the

controversy into this volume, as its chief interest passed with the occasion which called it forth.

In the month of March, 1835, the subject of these pages again visited the churches in central Pennsylvania. On his return to Starkey, he wrote: "My tour to me is a pleasing source of reflection. I hold in grateful recollection the kindness of many brethren and friends, especially those in Plymouth and Lewisburg. May God reward them a hundred fold. I have been many years in the field, and must soon retire in silence to the grave; but I can die, rejoicing that I have seen God's salvation. On leaving Lewisburg, during one of his visits to that place, he composed and sung the following hymn:

THE EVANGELIST'S FAREWELL.

Now my time is come for going,
Now my heart begins to swell;
While the silent tear is falling—
Scarce can say, my friends, farewell!
Yet farewell to each believer;
Where my God commands I'll fly;
We must part, but not forever—
We shall meet above the sky.

While I range o'er distant regions,
Far from friends so fondly dear;
While o'er souls exposed to ruin,
Oft I shed the anxious tear;
Still my mind with warm affection
Fondly will revert to you;
Time nor distance can not sever
Me from those I bid adieu.

Say you will your feeblest servant
On your faithful spirits bear;
When your faith and love are fervent
Will you mention me in prayer?
Surely on my mind I'll bear you;
Though we may far off remove,
Yet my spirit shall be with you,
Till we take our seats above.

Now my soul, in hope exulting,
Looks beyond death's chilly wave;
Where the saints with whom I've parted
I shall meet beyond the grave,
There to meet o'er Jordan's billow,
Safe within the promised land;
I to God in love commend you,
And must give the parting hand.

From Pennsylvania he returned to Starkey, New York, and there remained till the June following. He then took leave of the brethren in that vicinity, where he had bestowed in all about eight months of labor, and had formed many endearing attachments. On the 29th of June he attended a session of the New York Central Conference at Marion, Wayne County, and delivered the annual address. That address possessed chiefly a local interest, but the language we shall here quote will be more largely indorsed and appreciated now than when it was uttered nearly forty years ago:

"The basis on which the Christian connection was first established must and will ultimately triumph. Every reform which we witness among the sects around us is but an advance toward the very ground on which we stand. One thing is certain, that in the final issue of reformation in the church

party names must be abandoned and human creeds be relinquished."

From the annual conference, he in company with Elder Seth Marvin visited some of the churches in western New York, and on the 11th of July took passage in a steamboat at Rochester for what is now known as the Province of Ontario. They spent about four weeks in visiting and preaching at various places in that province; at the close of which he writes: "We have traveled over two hundred miles in this province, and preached nearly forty times in less than four weeks."

On the 10th of August they were conveyed to Toronto. Here they stepped on board a steamer, and in four hours and a half landed at the mouth of the Niagara River, and from thence were conveyed that same evening by steamer to the mouth of the Genessee River, near Rochester, arriving in that city on the morning of the 11th.

During the remainder of the summer and through the fall of 1835, Elders Millard and Marvin continued as evangelists, visiting many churches in central and western New York. In Cayuga County they attended numerous meetings in company with Elder O. E. Morrill. They also visited Starkey, and attended an impressive and interesting meeting at Rock Stream, which was held in the month of September.

On the 7th and 8th of October they attended a meeting of the Executive Committee of the Christian Book Association, at Union Mills, New York. On the 9th of the same month they went to Charles-

ton, and commenced a meeting there on the 10th. This meeting lasted five days, and resulted in the conversion of quite a number of persons. Elder Ross was then in feeble health. Little did the subject of this memoir think, when he penned the words we shall now quote, that he should finish his earthly pilgrimage before his then feeble brother in the ministry:

"Elder Ross is in some better health than he has been, but is still unable to speak above a whisper. * * * On Sabbath, a written communication from him was read to the congregation, which drew tears from many. * * * Elder Ross and myself were youthful mates, and entered the work of the ministry about together. Now he is almost worn out, while I am enabled to travel and preach the word of life. His patience and meekness under present afflictions may I copy and carry through the remainder of my pilgrimage. God bless thee, my dying brother! May his almighty grace sustain and comfort thee, and finally bring us both to meet in that land where the inhabitants thereof shall no more say, *I am sick.*

"'For, see, o'er death's bewild'ring wave
The rainbow hope arise!
A bridge of glory o'er the grave,
It bends beyond the skies.
From earth to heav'n it swells and shines,
The pledge of bliss to man;
Time with eternity combines
And grasps them with a span.'"

Leaving Charleston, they visited Greene County, New York, arriving at Freehold on the 16th of

October, and attending a two-days' meeting on the 17th and 18th. They preached to large assemblies in different places in the county till the 22d. On the morning of the 23d they took passage in a steamboat at Coxsackie, and arrived in New York City that evening. Elder I. N. Walter was then pastor of the Christian church in that city. Several days were spent with his congregation preaching and visiting from house to house. During the time they were in the place sixteen came forward for prayers, several of whom found peace in believing, and afterward united with the church.

Mr. Millard writes: "Early on the morning of the 30th we stepped on board a steamboat at the city, and landed about noon at Poughkeepsie, where Elder P. Roberts met us with a carriage and conveyed us to Union Vale, Dutchess County." Here Elder Marvin was prostrated by an attack of fever, and was seriously threatened with death. Says the subject of our memoir: "On the 6th of June I was brought into a peculiar strait relative to parting with my dear Brother Marvin, and pursuing my journey alone. We had appointments given out on a route of about three hundred miles, and it was his decided opinion that I should proceed to fulfill them. Concluding that he was where every attention would be paid him, and that I could render him no essential service, after consulting others I decided to take my leave. But never shall I forget my feelings on giving him the parting hand. Since we started together we had traveled in company about fifteen hundred miles, had

preached to crowds in many places, and had seen some hundreds bow before the Lord for mercy and salvation. The union of souls which has long bound us together, death can never sever."

On the 10th of November Mr. Millard preached the dedication sermon at the opening of a chapel in Hall's Hollow, near Rensalaerville, New York. The sermon was founded on Matt. xxiv. 14. Meetings continued for three days, many were converted, and the searching spirit of the Highest ran through the congregations."

After this he traveled extensively through Schoharie, Delaware, and Otsego counties, preaching in many places, and witnessing, in some instances, great displays of Divine power. Leaving the section already named, he again took a missionary tour to the churches in Clarendon, Shelby, Royalton, and Stafford, and soon after entered into an arrangement with Elder E. Adams to travel for six months through a region extending from Stafford, Genessee County, to Royalton, Niagara County.

Under date of April 26, 1836, he wrote: "Having for five months past been almost wholly confined to a circuit, which extends through a part of Genessee, Orleans, and Niagara counties, I have had less than usual to write for publication, as a considerable of sameness has attended my weekly labors. I have been compelled to travel on horseback most of the time during the coldest weather I ever witnessed. I have several times been severely frost-bitten, and on the whole have attended about as many meetings as there have been days. But I

have been remarkably preserved in health; and, blessed be God, while the toils of the past winter have been excessively arduous, they have not been without some fruits." The circuit rode by Elders Millard and Adams embraced about one hundred and fifty miles travel, and extended through nine churches. They occasionally turned aside and visited other churches not directly on their route. Among the places visited occasionally by them was Parma, Monroe County. "Here I saw God's power displayed in the conversion of some of the hardest in the place," Mr. Millard wrote. He also witnessed a marked and interesting revival in Stafford. And in Royalton and Barre there was considerable religious interest.

In June, 1836, Mr. Millard left the circuit he had been traveling with Elder Adams, the latter continuing to occupy a part of the field, and Rev. Asa C. Morrison (then recently from New Hampshire) another part of it. He writes: "On the 10th of June I preached the dedication sermon at the opening of the new chapel in Henrietta. The congregation was large. Elder Adams preached in the afternoon of the same day. The meeting continued the following three days, at the close of which several mourning souls rose for prayers, one of whom soon after found deliverance. When we left, several others, to appearance, were nigh the kingdom." Subsequently, he visited Onondaga, Yates, and Ontario counties, preaching in several places, and in some witnessing powerful displays of Divine grace. His appeals to the consciences of men were

truly powerful, and when these appeals were made in the fulness of his soul, few could withstand them. It was not an unusual thing to see the entire congregation bathed in tears while listening to one of those earnest exhortations he was accustomed to make at the close of his discourses, and often persons who were affected by them would cry out for mercy, and then, under the promptings of the Spirit, would seek and find pardon.

## CHAPTER XII.

### VISITS THE WEST AND EAST.

Having received very urgent requests to visit Michigan, on the 10th of July, 1836, the subject of these pages—leaving his horse and carriage at Stafford, New York—took the stage for Buffalo, and arrived in that city the same evening. He writes: "On the morning of the 13th I set sail from Buffalo in a beautiful steamer, crowded with passengers, most of whom were either emigrants for Michigan or land speculators bound for the 'far West' in search of fortune. * * * After touching by the way at the harbors of Dunkirk, Erie, Cleveland, Huron, and Sandusky, we were landed at the city of Detroit on the morning of the 15th, safe and sound."

On the morning of his arrival he took a seat in a stage for Royal Oak, twelve miles from Detroit. "After proceeding about four miles," he says, "on one of the worst roads ever traveled by any kind of carriage, I met Elder John Cannon coming with a horse saddled for my use. Glad to be discharged from the unpleasant seat I occupied, I mounted the horse brought by Brother Cannon, and we soon left the stage far in our rear." He spent some days in

Oakland County, traveling and preaching in com pany with Elder Cannon, who was then laboring earnestly and successfully as a minister of Christ in that region. He afterward visited and preached in several places in Wayne, Washtenaw, Lenawee, and Jackson counties. While in the latter county one of the brethren kindly gave him the use of a horse for a week. He says: "I set out on the 27th for Kalamazoo County, accompanied by Elder F. H. Adams, and preached at five o'clock in the afternoon at Homer, Calhoun County. We put up that night several miles west of Marshall, at the house of a friend, formerly of Clarendon, New York. The next day we called a short time at the house of Elder Amos Whitcomb, formerly of Niagara County, New York. We found him digging on his small new clearing, surrounded by a lofty forest. He welcomed us to his log cottage with all the affection of a brother. * * * We soon gave him and his kind family the parting hand and proceeded on our way, which for eight or nine miles lay almost entirely through an uninhabited forest. Merging from this forest we entered upon a beautiful prairie called 'Gourdneck' from its peculiar shape. Crossing, at several miles travel, that delightful plain, we passed a thin copse, and at once entered upon the most beautiful prairie I had ever beheld, called 'Prairie Ronde. * * * Skirted on all sides by a noble forest, this prairie presents picturesque scenery rarely to be met with. Here resides Elder Benjamin Taylor, who with his kind family received us very affectionately. Sabbath, July 31st,

I preached twice on the prairie to good congregations.

"I had now arrived at the end of my journey westward, and on Monday took leave of Elder Taylor and family; and also of Bro. Adams, whom I had found an excellent traveling companion, and set my face eastward. Passing over Gourdneck and a long region of forest, mostly an Indian reserve, about noon I came out upon a beautiful settlement on a prairie called Climax. * * * Often, in crossing prairies and traversing bur-oak plains, the eye of the traveler is delighted with the landscape, especially the beauty of the herbage. As he passes he is often reminded of the fabled elysian fields and groves." He was twenty-five days in Michigan, during which time he traveled over four hundred miles, and preached twenty-one sermons. He says: "Long shall I remember the preachers with whom I associated, and such acts of kindness as I received from many brethren who are indellibly enstamped upon a grateful heart."

On the 9th of August he took passage at Detroit on a steamboat, expecting to land at Conneaut, Ohio; but a strong east wind prevented their entering that harbor. He was thus compelled to give up his contemplated visit to that place, and passing on landed at Buffalo on the 11th of the month. He reached Barre, Orleans County, New York, on Friday the 12th, and preached there on the 14th. He writes: "Here I enjoyed an excellent interview with Elder Jotham Morse, who is an Israelite with-

out guile." Thence he returned to Stafford, and immediately started on a visiting tour among the churches in Genessee, Erie, and Chatauque counties, attending a session of the Erie Christian Conference, at Ellington, in the latter county, on the 30th of August. Meetings were held in the chapel each evening during the session of conference, and sermons were preached by Revs. J. Bailey and D. Millard.

After this he proceeded eastward, and spent most of the time till the latter part of October in itinerating among the churches in central and eastern New York. On the 9th of October he returned to the place of his nativity, and preached in Burnt Hills, in Ballston. He says: "I had not been there before for seven years. Several circumstances conspired to render the season peculiarly solemn to me. Twenty years ago I left that place, since which time I had only paid it occasional visits. Now I almost found myself in a land of strangers. My father's family had all moved away, and of the large congregation present there was scarcely fifty persons that I knew. I could but exclaim in my own mind, 'Scenes of my childhood! ye are here, but where are my former friends and associates!' * * * Every road, grove, hill, and rivulet waked up some early recollection. But, alas! a lonely melancholy brooded over the whole scene, and there was visible but the shattered vestige of what was familiar to me twenty years ago!" During this visit he wrote these lines:

## ON VISITING MY NATIVE PLACE.

Sweet scenes of my childhood! once more I retrace
The beauty and charms of my dear native place;
The groves and the fields and the roads and the streams,
Awake in remembrance my juvenile dreams.

Each object before me holds with it combined
Some early occurrence still fresh to my mind;
True, friends have grown older, but still I retrace
A likeness preserved on each age-furrowed face.

The home of my parents, still stately but plain,
Tho' rev'rend with age, looks familiar again.
Here childhood's soft hours, and youth s sunny day,
Sped lightly and blithsome and careless away.

I aided my father in planting those trees;
Those stately tall poplars that sigh in the breeze;
That orchard which bends under fruit now so fair—
I rambled that field ere a tree was set there.

The chestnut grove yonder, romantic and wild,
I remember I visited oft when a child;
There gathered the nuts as they fell from the trees,
When the forest was shaken by autumn's rough breeze.

By the side of the road, near to yonder sand-hill,
Stood a school-house, tho' gone I remember it still;
'Twas there I received my first lesson at school,
And learned by experience a pedagogue's rule.

On the banks of the Alploss that winds through the vale,
I wandered in childhood when sprightly and hale;
Oft bathed in its waters and drank from the rill,
Or skated its bosom when frozen and still.

I remember the place where the blackberries grew,
And often I feasted myself on them, too;
In the clover-field watched the industrious bee,
Or the woodpecker tapping the hollow pine tree.

I remember the grove where the brown thrasher sung—
Where the wood-pigeon nestled and reared up her young;
O'er the fields often roved where the quiet flocks fed,
Or reclined in the shade on a grass-covered bed.

But, ah! while I am gazing, the tears flow apace;
I weep o'er the scenes of my dear native place.
A gloom overcasts every object I see;
Sweet home of my childhood, home no more to me!

A father's fond smile often greeted me here;
A mother's embrace rendered home doubly dear;
But parents and sisters and brothers are gone!
This home's now another's; I stand here alone!

Fate has exiled me far from the spot I held dear;
But mem'ry will oft pay a pilgrimage here:
The home of my childhood affection shall prize,
Till my pilgrimage ends at my home in the skies.

From Ballston he went to Berlin, New York, and preached six times in the Christian chapel in that place, and once in the adjoining township of Petersburg. At the latter place he received an urgent request to remain and preach for several months; but he did not at that time feel it his duty to locate anywhere. On the 22d and 23d of October he preached five discourses to large congregations in the village of South Adams, Massachusetts. Of this place he writes: "When I see an infant church struggling against a torrent of opposition, like that at South Adams, I want to be with them and bear a part of their sufferings. I parted from them with regret, and have often thought of them since; but I hope yet to be with them again. O Lord, be thou a wall of fire round about them, and thy glory in their midst!"

On the evening of the 24th he addressed a large congregation in Stephentown, New York, and on the 27th attended a general meeting at Milan, Dutchess County. Besides himself, there were present at this meeting Elders Marsh, Spoor, Ford, and Roberts. The meeting continued four days. The congregations were large and attentive, and several persons came forward for prayers.

After attending other meetings in Dutchess and Columbia counties, he started on the 16th of November for the State of Connecticut, and on his way passed through Stockbridge and Lee, Massachusetts, then through Colbrook to New Boston, on Farmington River, and on to Hartford. After three days' travel he reached Elder Elias Sharp's, in Chaplin, Windham County, and was very kindly received. On the 19th he rode with Elder Sharp to Westford, where he preached on Sabbath the 20th, and on the evening of the same day addressed a congregation in the elder's neighborhood. On the 24th, which was Thanksgiving-day, he preached in the Burnham Chapel, in Hampton, in the day time, and not far from that place in the evening. While there he preached several times in the neighborhood, and quite a number were converted. From Hampton, Connecticut, he went to Coventry, Rhode Island, and there attended a general meeting on the 6th of December. From that time till the 10th of January, 1837, he was unceasingly at work for the cause in Rhode Island and Connecticut, preaching in Coventry, Hampton, Plainfield, Lisbon, Lebanon, and Providence.

In a letter written during this period he says: "Often, those who enjoy the sweets of retired life thirst for a more public station, anticipating that it would bring with it an increasing enjoyment. But how often has the statesman, and even the monarch, sighed for retirement. How often is the evangelist —the embassador of Jesus—if not weary of the work, weary in it, and if it were pleasing to Him who sent him forth, would seek some humble, retired abode of peace. * * * But shall I stop? Shall I leave the gospel field, and retire? No; God forbid that I should do this thing, without permission from him who has called me! The watchword is, '*Onward and upward*'. There is no discharge in this war till the last foe is vanquished, till the victory is gained, till the prize is won. Too many have already retired from the field, and sought other avocations. Who sent them forward? Who sent them back again? Was it the same master in both instances? No character under heaven fills so important a station as the minister of Christ. Think of it! oh, think of it, ye that retire from the field, and ye that are slothful! And you, my brethren in Christ, beware of covetousness, which is idolatry. Let not a selfish, penurious spirit in you lay a temptation for your minister to retire under discouragements."

From Providence he passed into Massachusetts, preaching at Taunton, New Bedford, Fairhaven, Lynn, Boston, and other places. These meetings were generally interesting and impressive. He says: "My last discourse in New Bedford was given

to a very large assembly. If I ever felt the power of God rest on me while speaking, it was there. The fruits of that meeting, I doubt not, will be seen in eternity. The next morning I met many brethren and anxious souls in the vestry of the First Church, where a season of earnest exhortation and fervent prayer was spent." This was the 26th.

On the 31st of January we find him at Salem, where Rev. William Coe was then preaching. In Salem he found his early colleague in labor, Elder C. W. Martin. Their short interview awakened in recollection many interesting events of by-gone years. On the first of February he went to Salisbury Point, and in the evening preached to a large and attentive congregation. On the next evening he preached in the Friends' meeting-house in Amesbury; and on the evening of February 3d addressed a small but interesting assembly in Kensington, New Hampshire. On the 4th he rode to Exeter, where he was very cordially welcomed to the house of Elder Elijah Shaw. With him he had, in former years, enjoyed a long and happy acquaintance which was renewed on this occasion. He spoke three times on the Sabbath to large assemblies, and on Tuesday (the 7th) rode in company with Elder Shaw to Elder Piper's, in Stratham. With the latter he formed a very pleasing acquaintance, and that evening preached to his congregation. He also preached at Hampton and Rye.

On the 11th of February he arrived at Portsmouth, and on the next day, which was the Sabbath, preached three times to large assemblies, and again

on Monday evening. On the evening of the 14th he preached at Kittery Point, in the State of Maine. Here he had an excellent interview with Elder Mark Fernald, in speaking of whom he says: "This servant of God has been many years on the walls, and amidst the changes and speculations of the age has maintained but one course, and that is directly onward. He has ever possessed the moral courage to declare the whole counsel of God wherever he went. Neither flatteries nor frowns can turn him either to the right or left." He preached also at Portland, Saco, and other places in Maine. Returning from the East he held meetings in Exeter and Portsmouth, New Hampshire, and in Haverhill, Lynn, Boston, New Bedford, Taunton, and other places in Massachusetts.

On the 12th of April he preached in Providence, Rhode Island; and thence proceeded to Coventry, where he preached three times. From Coventry he directed his course back through Connecticut, stopping at nearly the same places he had visited before, and preaching with his usual zeal and power. Having spent about six months in his tour through New England, he now started westward. After preaching in several places in eastern New York, he made his way to Charleston in season to attend the New York Eastern Conference, which was held in that place on the 3d, 4th, and 5th of June. The conference was harmonious and interesting, and the religious meetings held in connection with it were excellent. From Charleston he set out for West Bloomfield, a distance of two hundred miles, which

place he reached on the 9th of June. Here he preached twice on the following Sabbath. He writes: "On the next Saturday and Sabbath I attended the yearly meeting in West Mendon. The conference followed on Monday and Tuesday, in which much business was done, and in an orderly manner. I found the cause within the bounds of the conference thriving and prosperous. On the 25th and 26th I attended the New York Western Yearly Meeting in Clarendon. This meeting was very good. My engagements, however, prevented my staying to the conference, which I much desired to do.

"The time had now arrived when my appointments called me eastward again. After spending a short time with some relatives in Rochester, I set out and traveled in my carriage two hundred miles in four days, a part of which time I was much annoyed with rain. On Sabbath, July 2d, I preached to crowded assemblies in Laurens and New Lisbon, Otsego County." He then visited some of the churches in Albany and Greene counties, and on the 15th of July reached New York City, where he spent nine weeks with the church then under the pastoral care of Rev. I. N. Walter. He writes: "During my stay in the city I generally attended five and six meetings in each week. Notwithstanding many of the society were at that season in the country, the congregations were large. A solemn and increasing interest seemed manifest in the meetings, especially during the latter part of the time. A few were hopefully converted, and

many others were anxiously exercised in mind at the time of my leaving. I rejoice to since learn, by Elder Walter, that the work of reformation is gradually progressing in the society. God bless that dear congregation. My stay among them strongly endeared them to me, and united us in bonds stronger than death."

On the 14th of September he took an evening boat up the North River, and landed the next morning at Rhinebeck. From there he was conveyed by carriage to Rock City, Dutchess County, and preached in that place in the evening. The next morning he went to Stanfordville, where a general meeting commenced on that day. He was assisted in this meeting by Elders P. Roberts and R. Collins. Much interest was felt, and quite a number were converted. He also preached at Milan, Catskill, Freehold, Greenville, and Westerlo. These meetings were all very interesting and impressive. On the 4th and 5th of October he attended the annual session of the Executive Committee of the General Book Association at the Palladium Office, then located at Union Mills, New York.

The subject of our memoir had now finished his labors for the present, at least as an evangelist. For more than four years he had been unremitting in this work—had, as we have seen, traveled thousands of miles, preached hundreds of sermons, and had seen large numbers converted under his preaching. The time had now come for him to retire from this field, and return again to the pastoral office. And so, at the close of the meeting just

referred to, he set out for Portsmouth, New Hampshire, to enter upon an engagement which he had made with the Christian church in that city to become its pastor. In the following chapter we shall notice his labors in Portsmouth, and also in other places in New England.

## CHAPTER XIII.

LABORS AT PORTSMOUTH—DECIDES ON A FOREIGN VOYAGE.

The subject of this memoir arrived at Portsmouth, New Hampshire, on the 13th of October, 1837, and entered at once upon his pastoral work with a devotion and earnestness that gave immediate promise of success. His laborious and persistent efforts were remarked by all who knew him, and were abundantly rewarded in the growth of his congregation, and the increase of piety and spiritual labor in the church. In a letter subsequently written to his daughter, he says:

"The church of which I have taken charge was very low at the time of my arrival, having been only indifferently supplied with preaching for several months previous. Elder How, their former pastor, had preached for them eleven years, and had been much blessed. He had, however, left them and moved to New Bedford. The consequence was that the congregation scattered considerably among other meetings. When I entered upon my labors they began to gather back. Soon every pew in our house was taken, and our congregation filled it throughout." When he had spent two weeks in the place he wrote to a friend: "I have preached

eight times in all, attended eleven meetings, and visited much from house to house." His preaching was well calculated to arouse and reform. What has been said of another will apply to him: "When he directed the minds of his hearers to Christ, and exhibited the mercy of God to the penitent, there was a softening, subduing influence that involuntarily started the tear from the eye; but when he addressed impenitent sinners in the language of warning, Sinai seemed to tower over their heads and cast forth its fearful flames; the glittering sword of Divine justice impended; the scene of Sodom and Gomorrah, as the descending flames spread over these fair portions of earth, seemed to rise before them, and the thunder of an insulted God convulsed the earth."

On the 24th of November he commenced holding meetings every evening, and, for a while, during the day also. These meetings lasted through the months of December and January. Under date of February 2, 1838, he writes: "The revival still continues in the congregation to which I preach, though I think it is abating some. Probably some over fifty have experienced religion, and more are still anxious. My labors have been abundant, but my strength has been remarkably sustained."

While in Portsmouth he took a very decided interest in the temperance and antislavery movements. He did not hesitate to speak out upon these subjects with the boldness of conscientious sincerity. While he never neglected pastoral work to attend to these reforms, he felt that he could not fail to

interest himself in them and be a true minister of the gospel. From the first he was an abolitionist, and branded slavery as a "God-dishonoring, man-debasing, and heaven-daring sin." When the American Antislavery Society was formed, he became one of its earliest members, and while at Portsmouth, was president of the local society. In 1838 he wrote these lines:

ON SLAVERY.

Of all the ills with which our land is curs'd,
The deadly sin of slavery is the worst:
*Pandora-box* of vices, like disease,
Spreading infection on each passing breeze!
What hateful vice but slavery serves to feed?
What damning sin does not that monster breed?
Think of each ill you'd warn me to beware,
Then turn to slavery, see it cradled there.

There human beings shorn of human rights,
Stript of their manhood, robb'd of life's delights,
Transformed to goods and chattels, held as such,
Are bought and sold for little and for much;
Doomed 'neath the lash to drag a life of toil,
And, unrequited, cultivate the soil;
Thrust out like brutes, to pamper pride and lust,
And bear God's image trampled in the dust!

Doom man a slave—then talk of doing right!
Can food and clothes for *liberty* requite?
What can content the human mind enchained,
To sigh in bondage, till life's sands are drained?
To toil for others, wages all withheld,
The hope of freedom from the soul expelled!
Let sweetened mixtures this sad chalice fill,
Oppression's victim sighs for freedom still.

'Twixt slaves there may be difference of fate;
Disease may vary in its kind and state;
Yet who's diseased but seeks release from pain?
And who's enslaved that would not freedom gain?
Mold human bondage in what form you will,
Oppression's victim sighs for freedom still!

And thou, my country, land that gave me birth!
Boast of the world, and fairest clime of earth!
How long shall slavery sully all thy fame,
And mantling blushes paint a nation's shame?
How long shall monarchs point the hand of scorn,
And jeer at millions here in slavery born?
Our ten miles square,* beneath a nation's laws,
Where statesmen eloquent in freedom's cause,
See human beings daily bought and sold,
And freedom sacrificed to sordid gold!
Hear clanking chains, the lash, the victim's shriek!
Then gag the statesman who would dare to speak!

Dread, guilty land, a fearful reck'ning day!
"Vengeance is mine," saith God, "I will repay!"
E'en now a storm is muttering o'er thy head;
Tho' justice slumbers, ye its arm may dread!
A nation's pride may garnish its own tomb—
In fallen empires read thy threatened doom!

More than twenty years after these lines were written, how fearfully did the storm referred to spend itself on our nation during its four years of civil war. About a year later he wrote as follows: "We regard the abolition of slavery as a moral and religious question, and, as such, a cause which makes a direct appeal to the church, and to every philanthropist. On moral and religious grounds we com-

*District of Columbia.

menced our feeble labors against slavery, and, by the help of God, we shall still prosecute those labors." Again, he says: "Too long have even Christians contemplated slavery as an evil—but a necessary evil. Too long have many supposed that the safety of our country makes it necessary to let slavery alone. * * * What nation's safety was ever guarded by a continued course of oppressive wrongs? It is always safe for individuals and nations to do right. The church is under obligations to do right, be the consequences what they may. Wickedness and oppression have overthrown nations, but righteousness never. There are awful judgments in store for this nation, if slavery continues in it much longer. God grant that every professor of religion may wash his hands before insulting heaven from this black and crying iniquity. So long as the church upholds slavery in its body, it will remain fastened upon our land, and on professors of religion."

At the time these utterances were made it required a high degree of moral courage and manly decision to maintain the position he then occupied. But he was equal to the emergency, and never faltered in the discharge of duty. His course upon this subject made him some enemies, but it did not injure his usefulness as a minister and pastor. His honesty and manly independence were admired by many who were not then prepared to indorse his sentiments. His congregations were large, and the church continued to steadily prosper under his efficient and untiring labors, but his strength was considerably impaired.

In the summer of 1839, he made a short visit to his friends in western New York, and on his return wrote the following letter:

"PORTSMOUTH, NEW HAMPSHIRE, July 12, 1839.

"MY DEAR MARY JANE: Once more from the shore of the wide Atlantic I take up my pen to address a few lines to you. The wind is now blowing softly from the southeast, and, coming directly off the ocean, renders the air very refreshing at this season of the year. * * * From the window where I am sitting I can faintly hear the roar of the waves as they break along the shore. You have never yet stood by the side of the mighty ocean. It is a majestic and interesting scene. I have repeatedly stood on the beach and watched billow after billow as they broke along the shore. Sometimes they pour in angry surges; then breaking partly into spray, sprinkle the whole border for several rods. At other times they gently reach their boundary in calm succession, and then slowly recede till again lost in succeeding ones. But the ocean in its calmest moments evinces a restless motion along its beach. The mind of the wicked is by the prophet compared to the restless ocean. You probably recollect seeing a piece of my poetry which contains the following lines:

"'When beside the mighty ocean
Where its lashing surges roar,
I have watched its wild commotion
As it broke along the shore.
Ocean's voice in awful roaring
Bore the echo where I stood:
'Mortal, bow, thy God adoring;
Own his greatness—God is good.'

"I wish you could stand beside the mighty deep, there first see it in its calm and placid beauty, and then see it in its angry and wild commotion. You would witness a majesty not easily described. But the sea of time on which your barque and mine are launched, has its storms and calms not wholly unlike the Atlantic. It has its prosperous adventur-

ers and its shipwrecked mariners; but everything depends upon what kind of a pilot we have on board, and how well we obey his orders. If Jesus is our helmsman, the Bible our chart, and truth our compass, though the voyage may be stormy, we shall be sure to make the port of heaven. My voyage will most probably be run before yours; but may we safely meet there at last. So prays your affectionate father.

"DAVID MILLARD."

During this year, he again wrote as follows:

"MY DEAR DAUGHTER: As I expect you have now closed your labors at the seminary, you will not, I conclude, suppose you have terminated your studies. Indeed, these never ought to close with us while we live. The longer you live the more you will see the imperfections of human knowledge, and the more necessity of making advances still onward. Although absolute perfection is not attainable in this life, yet it is our duty to advance as near to it as our limited powers will permit. You are now, as it were, just entering on the busy theater of life, and one thing I would suggest to you as important: Collect together in your mind every principle, acquirement, and qualification which you think would make a lady just what she should be. Frame a perfect pattern, and let it be deposited in your mind. Then resolve that you will use your efforts to assimilate that pattern as near as you can. The pattern you will frame will be an elevated one, but let not its greatness discourage your efforts to be like it. *Improvement* should be a watchword with us through life. We shall never make too great efforts in that direction.

"Society is made up of parts, and parts combined make parcels. We are not placed here to live for ourselves only, but for the good of ourselves and others around us. Every individual should aim to be living for usefulness. Nor is this all; but we should ever remember that we should be living for another and a better world. Time, how short!—eternity, how long! Live, my child, for usefulness, for happiness, and for heaven. From your affectionate father.

"DAVID MILLARD."

During the winter of 1839–40, another revival broke out in Mr. Millard's congregation, which also spread through the several churches in the city. While engaged in this work his labors were exceedingly wearing. Meetings were continued in the church about every other day and evening for four weeks, and during the five succeeding weeks about every evening. Besides the regular Sabbath labor, for a length of time, on each Lord's day, he baptized several believers. On one Sabbath he baptized a large number, preached three times, and administered the ordinance of the Lord's Supper. In a number of the "Christian Herald" for April, 1840, we find the following: "Probably about one hundred and fifty souls have been converted in our meetings, but as a part of these were from other congregations, some have returned to their former meetings. * * * For weeks together, the ringing of bells for daily meetings rendered our town like a continual Sabbath. * * * It would be difficult at present to ascertain the exact number of conversions in town. They are variously estimated at from five hundred to seven hundred. We have received into fellowship eighty-one. None of these were received on previous profession. Never, while we linger on the shore of mortality, do we expect to enjoy more of heaven than we have in some of our late meetings, and on baptizing occasions. At the water's side thousands would gather to witness this solemn institution in Zion, and many would retire from the place weeping."

So much was his mind absorbed in this blessed

work that for some time he remained unconscious that his health was giving way. But when the interest had measurably subsided, and he had relaxed his efforts, he found that his nervous system was so affected as to almost unfit him for his pastoral duties.

It should have been mentioned that, during the second year of his pastorate at Portsmouth, he was chosen by the Eastern Publishing Association one of the editors of the "Christian Herald," a weekly paper then published in Exeter, New Hampshire. To him the duty was assigned to furnish for each number of the paper one third of the editorial matter. This, at the time mentioned, added not a little to his already over-burdening labors. He held his position as one of the editors of the Herald for three years, when he resigned.

On account of his impaired health, Mr. Millard closed his labors in Portsmouth, New Hampshire, in July, 1840. On resigning the pastoral charge of the church in that city, he had intended to prepare for a foreign voyage, hoping thus to recruit his failing health; but at that time the church in Fairhaven, Massachusetts, was without a pastor. An urgent call was made for him to supply for a few months with such labors as he might have strength to bestow. This call he was finally induced to accept.

Near the time of his leaving Portsmouth, he wrote in a private letter: "I have now asked my dismissal from the pastoral charge of this church, with the intention of going to Fairhaven, Massa-

chusetts. My letter of resignation was acted upon by the society last evening and accepted, as I have reason to believe, with reluctance. There are many things to endear this society to me. My acquaintance has become large, in the circle of which are many who will have a warm place in my affections while I live. I shall leave the church prosperous. I have baptized over one hundred since I came here, and about one hundred and forty have been added to the church during that time. I have also solemnized some over forty marriages since I came here, and have attended about one hundred funerals. These circumstances and associations have served to create endearment and affection. Besides, Portsmouth is a delightful and pleasant place. It is, however, my choice to leave. I must go where my labors will be less."

In this connection we will introduce the following letter and resolutions:

"PORTSMOUTH, NEW HAMPSHIRE, May 26, 1840.

"ELDER DAVID MILLARD: At the society meeting holden last evening, composed of the male members of the First Christian Church and Society, the following resolves were passed *unanimously;* and it is with great pleasure that we communicate a copy of them to you, agreeably to the wishes of the society. Very respectfully your obedient servants.

"JOSEPH M. EDMONDS, Chairman.

"ISAAC DOW, Secretary.

"*Resolved*, That it is with deep regret we receive the information from our present devoted and beloved pastor, Elder David Millard, by his letter to the wardens, just read to us, that he contemplates leaving us at the termination of our fiscal year; and it is only from a deep conviction that it will be for his present interest to leave us that we consent to any proposition of the kind.

"*Resolved*, That we have the fullest confidence in him as a Christian and a minister of the gospel. His character stands uncontaminated, and, by well-directed and faithful labors, which we have reason to believe have been blessed of God, he will leave us in a flourishing, prosperous, and united condition, and he will carry with him not only an unblemished character, but our best wishes and prayers.

"*Resolved*, That we owe him a debt of gratitude, which time will never cancel, for the independent course he took in our removal from the meeting-house on Chestnut street to our present meeting-house on Pleasant street; for we firmly believe that if we had not had a minister of great firmness and independence, he would have sunk under the troubles and trials of that event."

In the Herald, under date of July 9th, he says: "This week we take a harmonious and affectionate leave of the First Christian Church at Portsmouth, to move to Fairhaven, Massachusetts. We have now devoted two years and nine months in this city, during which time, as is the common lot of all, we have had to encounter some trials; but, upon the whole, we have been greatly prospered, and have been permitted to see much of Messiah's glory. We part with the society of our late charge under the best of feelings, and such as we have ample reason to believe are reciprocal. * * * Finally, as our valedictory, we would adopt the language of the Psalmist: 'Peace be within thy walls, and prosperity within thy palaces. For my brethren and companions' sake, I will now say, Peace be within thee.' Beloved brethren of Portsmouth, farewell."

From Portsmouth he went directly to Fairhaven, and though his health was impaired, it was not in his nature to make work easy. During the six months that he remained there, he was unceasing in his labors; nor were they by any means

fruitless. A good degree of religious interest was awakened, and some good accomplished through his ministrations. In February, 1841, he wrote as follows to the Herald:

"We have resigned our pastoral connection with the church and society in Fairhaven. This we have contemplated for some months, and had been making arrangements accordingly. Indeed, we have long been desirous of retiring to a more limited field of labor, feeling, as we sensibly do, the advance of age and a broken constitution. We have long been anxious to return to the field of our early labors in the West. * * * We expect soon to take an affectionate leave of this people, and in doing it we believe we shall part in the affections of our brethren. In this church are many pious and devotional souls. Indeed, we know of no better brethren in all our acquaintance. * * * Long shall we hold them in fond and grateful recollection. The church at the present time is well united and greatly revived. There have been some additions of late; and at the present time there is an interesting state of feeling in the congregation. While we leave this dear people, our feeble prayers shall be that 'God may be a wall of fire round about them, and his glory in the midst.' We believe they will not forget to pray for us.

"In connection with our resignation in Fairhaven, we have received a pressing invitation to visit Portland, Maine. We now contemplate going there, and may probably remain till after the opening of navigation in the spring, when we anticipate

our course will be westward. O Lord, direct thy servant, and make his way prosperous."

It seems that Rev. L. D. Fleming, who was preaching in Portland, had, in consequence of a bronchial affection, lost his voice, and was thus compelled to relinquish his pulpit. He accordingly wrote an urgent letter to the subject of these pages to visit the place, and supply for a season before going to the State of New York. About a year before, and while he was residing in Portsmouth, he had spent a few weeks in the same congregation in a series of very interesting meetings, Elder Fleming in return supplying the Portsmouth pulpit on the Sabbaths. The results of the meetings were glorious. Some hundreds were converted in that and other congregations. But the labors of Elder Fleming wore him down. Mr. Millard now felt that he could not deny his request. He reached Portland on the 20th of February, and at once entered upon his work, hoping that the pastor's health would be restored, and that he would soon be able to resume his pulpit labors. In this he was disappointed. Mr. Fleming was in a short time obliged to resign his pastoral charge and seek retirement. As a consequence, Mr. Millard's visit was protracted through several months. In the month of May he wrote: "The church in Casco street, where I have labored the last three months, is prosperous. There is a good spirit of engagedness in our prayer-meetings, and they are well attended. On the last communion day I administered baptism, and gave the right hand of fellowship to four."

In the month of August he decided to leave, and on the 10th of the month wrote to the Herald as follows:

"Having now closed my labors in Portland, I this week take an affectionate leave of the brethren and friends in that city. I have spent six months with the Casco street Christian society. During that time there have been some baptisms, and several additions to the church. The church and congregation are large, and more labors are needed among them than the peculiar state of my health would permit me to bestow. It was the united wish of the church, as I was assured, that I should continue with them; but I have declined, wishing once more to return to my native New York. Indeed, I have already remained much longer than I designed when I came to this city. I have hoped that the church would be provided with a pastor to immediately succeed me; but one is not yet obtained. God grant that the ultimate choice may be a united and happy one."

On the evening of the 13th of August, 1841, he took his leave of Portland for Boston, on a steamer bearing the name of the former place. Remaining but a few hours in the latter city, he proceeded to New Bedford, where he was cordially received by Elder How and others. He enjoyed some excellent meetings in New Bedford and Fairhaven, and especially in the latter place was greeted in a very affectionate manner by those with whom he had formerly labored in the gospel. From New Bedford he went to Taunton, where he remained a short time.

Thence passed through Providence on the 20th, and in the evening took the steamboat at Stonington for the city of New York, where he spent Sabbath, August 23d. He was received cordially by Elder Simonton, and preached three times to his congregation. The next evening he took passage in a steamboat for Albany, and from thence hastened to western New York. On Sabbath (the 29th of August) he preached at Honeoye Falls, to the church of which Elder Badger was then pastor, and on the Sabbath following to his old congregation in West Bloomfield.

He now spent a few weeks in scattered labors in places where he had formerly preached. But his mind was still bent upon a foreign voyage. Such a voyage it was thought would be favorable to his impaired health, and had also been repeatedly recommended by physicians.

## CHAPTER XIV.

VOYAGE TO MALTA—THENCE TO EGYPT.

On the 16th of October, 1841, Mr. Millard embarked from Boston on a new and fast-sailing barque, bound directly for Malta. The voyage was prosperous, though, as might be expected at that season of the year, rough and stormy. It was completed in thirty-six days. After being placed in quarantine for one day, the clerk of the American consul came on board, and by him the subject of these pages was very politely conducted to the consul's office. Here he was received very cordially, and that official imparted to him some essential information. He remained on the island in all about eight days, and during that time visited many places of interest. "I saw little worthy of note," he writes, "with the exception of a visit to St. Paul's Bay. This is the supposed place where that apostle was shipwrecked. It is situated about seven miles from Valetta, the capital of the island. This bay is about three miles in length, and two in width at the entrance, gradually decreasing toward the extremity. * * * A small chapel has been erected over the supposed spot where the barbarians lighted

a fire to warm the shipwrecked company. It contains several old drawings, illustrative of the event it is designed to commemorate. The day was pleasant and fair, and the whole scene presented a lovely tranquility peculiarly suited to the musings of my mind. * * * A week or ten days may be spent very pleasantly in Malta in the autumn of the year."

While at Malta he formed an acquaintance with an English gentleman of fortune, traveling for his own pleasure. This gentleman was now on his way to India by the Red Sea, and, like Mr. Millard, was waiting a conveyance to Alexandria, in Egypt. On the morning of the 30th of November they took passage in a French armed steamer for that place. On the day of leaving Malta, they passed in view of a part of Sicily. Mount Ætna was in sight, and they could see columns of smoke ascending from the crater. On the 2d of December they were in sight of that part of Greece called the Morea, and much of that day sailed near the coast. On the morning of the 3d they found themselves in the harbor of Syra. Here a part of the passengers exchanged steamers. The one from Malta proceeded directly to Constantinople, while passengers for Alexandria were taken on board another French steamer, which was also armed.

Passing out from Syra they came in sight of Patmos, the island to which the Apostle John was banished by the Emperor Domitian, and on which he wrote the book of Revelation. "This island is about thirty miles in circumference," Mr. Millard says, "and has a broken and mountainous aspect.

* * * A cave is still shown where the monks say John wrote the Apocalypse."

On the morning of December 4th they passed the island of Candia, the ancient Crete of the New Testament, and toward evening of the 5th they came in sight of Alexandria; but on account of a severe storm arising, they were unable to enter port and effect a landing till nearly three days afterward.

"In approaching the harbor of Alexandria," Mr. Millard writes, "the first prominent objects that strike the eye are the immense number of windmills. These, facing the sea, stretch around the entire harbor. The Seraglio occupies a prominent and airy position, and is seen to good advantage in entering the harbor. It is spacious, and has considerable elegance about it; but its very name must render it odious to the Christian. * * * An excursion to Pompey's Pillar and Cleopatra's Needles, situated as they are at opposite points, gave us a cursory view of nearly all that is worthy of note in the fallen city of Alexander the Great.

"Pompey's Pillar is said to have occupied the center of Alexandria, when that city was in its glory; now it not only stands without the gates, but at a considerable walk even from the suburbs of the city. Not that the monument has been removed, but the city has receded till Pompey's Pillar now stands towering in loneliness, on a slight eminence between the present city and the Lake Mareotis. * * * It is a single column of finely polished red granite, seventy-three feet high, and a little over nine feet in diameter. It stands on a

pedestal of the same material, which measures about fifteen feet on each side. The entire erection is surmounted by a well-wrought Corinthian capital of corresponding proportions. * * * The shaft is beautiful and smooth, shining in the sunbeams like burnished steel, except parts which have been shamefully daubed up with English names."

From visiting Pompey's Pillar they rode over and by ruins, back to the gate of the city through which they had made their egress. They took a direct course to Cleopatra's Needles, but stopped for a moment at the celebrated wells made in the time of Alexander, at the very founding of the city. They were then in use, and still afford much water. "The Needle of Cleopatra now standing is a granite obelisk, rising to the hight of sixty feet, and suddenly sharpening at the top. It is covered on all sides with hieroglyphics. On the side facing the desert, and on which the sirocco has beaten for many centuries, the characters are nearly obliterated, while on the other sides they stand out fresh and fair. A few yards from this lies its prostrate brother, partly buried in the sand. It is said to have been taken down many years ago, for the purpose of removing it to England, but that the pacha finally refused to have it taken away. It is about the size of the standing one, and, like it, covered with hieroglyphics."

Two days, it seems, satisfied their curiosity with examinations in and around Alexandria, and they were ready for a trip up the Nile. Rather than wait ten or twelve days for the steamer which plied

between Atfe and Alexandria, they concluded to take passage in a sailboat, with Arab attendants. Toward evening of December 10th, they were ready to start for their boat on the Mahmoudieh Canal, through which they must be conveyed as far as Atfe —fifty-eight miles. He says: "We had been promised the best boat on the canal. It possibly may have been such, but it was in reality an old filthy concern. Its length was about that of a line-boat on the Erie Canal, of a longer beam, and covered in a similar manner about two-thirds of the way. The covered part was separated by cross-partitions into three small rooms. It had two short masts, with long lateen sails. These are raised when the wind is fair. When there is no wind, five or six of the men go on shore, and by pulling a rope tow the boat at a very sluggish pace." The Mahmoudieh Canal is designed as an opening for the commerce of the Nile direct to Alexandria.

On the next day after they embarked they arrived at Atfe. Here they changed boats. "It was on a beautiful afternoon (the 11th of December, 1841)," Mr. Millard writes, "that I found myself floating for the first time on the bosom of the mighty Nile. Indeed, new emotions were awakened from my first entrance upon this noble stream, the frequent reading of which was so closely connected with my school-boy recollections. It was a grand sight to look upon this noble river!—rolling its waters for nearly fifteen hundred miles, without receiving a single tributary, laving a region which but for it

would be a desert, and rendering this desert by its waters, the garden of the world."

Their journey from Alexandria to Cairo completed just nine days, owing to headwinds and the slow towing of the boatmen. Of their comfort the reader can form a just inference, when informed that the boat was sadly infested with vermin, while of the cooking the least said the better. As they were so long on the river, they had ample time to note everything of interest on the route. Frequently they went ashore, traveling on foot for a considerable distance, and visiting a number of the villages, which they found filthy in the extreme. At a village called Venisillama, about thirty miles from Cairo, they exchanged their boat for camels and donkeys, and, in taking a direct course for the latter place, struck immediately off from the Nile back into the country. During their first day's travel they passed nine Arab villages. These looked pretty when viewed at a distance, but as the travelers approached them their beauty vanished.

At about 3 o'clock, P. M., December 19th, they entered the city of Grand Cairo, the famous seat of so many oriental tales and so much eastern legendary. After he had secured lodgings and eaten a hasty meal, the subject of these pages hastened to pay his respects to the American consul, by whom he was very courteously received, and promised such assistance as could be rendered. As the steamer from Alexandria was expected hourly, on the arrival of which his English friend was to embark for India, that gentleman was anxious, before

leaving, that Mr. Millard should accompany him on a visit to the pyramids, the two largest of which are situated about eight miles from Cairo. He says: "Without waiting to take a view of the city, we set out on the morning of the 20th of December, mounted on donkeys, and accompanied by a guide, for the purpose of visiting those vast monuments of antiquity, ranked among the world's wonders. Threading narrow and crowded streets for a long distance, we at length passed out of the city by a gate on the west side. Our course lay direct to old Cairo, which is situated on the banks of the Nile, distant from the wall of the present city about three miles. It is now but a small place, and has in its suburbs many ruins. Near old Cairo is the small island of Roda, where, according to tradition, Pharaoh's daughter found the infant Moses.

Mr. Millard writes: "At old Cairo we crossed the river in a ferryboat to Gizah. Here we again mounted our donkeys and set out on a full gallop, desiring to lose as little time as possible on the way. The pyramids are situated five miles west of Gizah, on the edge of the Lybian Desert.

"Approaching them from a southeast direction, we came first to the Sphynx, which stands about eighty rods from the Pyramid Cheops, and directly in the midst of an enormous sandbank. It is an enduring monument of ancient art, and shows that sculpture flourished in Egypt to an astonishing state of perfection ere the science of letters was known." From the Sphynx they ascended the sand eminence to the largest pyramid called Cheops. This enor-

mous pile, which covers over eleven acres of land, they thoroughly explored in the interior and ascended to the top, from which a magnificent view was obtained. Mr. Millard writes: "No man can gaze from the top of the Pyramid Cheops without emotions never to be forgotten. His thoughts roam backward through thousands of years. He gazes with astonishment on the mysterious works of art spread at his feet. He thinks of countless thousands employed in constructing these vast monuments of human toil. He contemplates the whole as done by men who lived and moved and had a being more than four thousand years ago! Where are they now? Gone! all gone!—their names lost, and even the design of their vast labor enveloped in mystery and uncertainty!"

Leaving this pyramid, they proceeded to a range of catacombs situated at a short distance south, which they examined, and some of which they found to be very large and of very ingenious workmanship. "We passed some distance in front of these subterraneous chambers," says Mr. Millard, "situated side by side, extending many rods, and cut into the side of a hill. At length an Arab boy pointed to a catacomb with peculiar interest, and leading the way, we followed. There was an opening at the mouth, though the entrance was nearly closed up with sand. We crawled on our hands and knees through the small aperture. Here we entered a chamber about thirty feet long, fifteen wide and ten high. The entire walls were covered with hieroglyphics made with red paint, and still in a good

state of preservation. * * * On one side of the wall was a niche, and in it the image of a female ingeniously sculptured; all of the stone that formed the wall. This may be the likeness of some great queen whose body was deposited there, and for whom this catacomb had been mainly constructed. There was a deep hole or shaft in the center of this tomb, probably one leading to a mummy-pit below, where bodies had been stowed in great numbers. All, however, has been rifled, and not an entire mummy now remains in this decorated charnel-house. Alas! for the vanity of human greatness, and the futile attempts of man to preserve that which is only dust and properly belongs to dust again!"

After examining the catacombs and taking a hasty survey of the other pyramids, they started about 4 o'clock on their return to Cairo, which they reached just after sunset, and but a few moments before the gates were closed for the night.

The next day Mr. Millard began his rambles in Cairo. First, he took a stroll for some hours among the bazars and workstalls. After that he visited the slave-market, through which he was conducted by a guide. He was painfully disgusted with the sickening scene. On the day following, which was the 22d of December, he took a donkey-ride out to see the citadel, and other points of interest in the vicinity—including the tombs of the Mamelukes, the pacha's family tomb, and the tombs of the caliphs. On his return he met a funeral procession, with the wailing women following the corpse. A short distance further they came to one

of the largest mosques in Cairo, that of Sultan Hassan, which they entered. The inside presented a beautiful specimen of workmanship. In Egypt, unlike other Mohammedan governments, mosques are open to the inspection of Christians. The subject of this memoir spent nine days in Cairo, during which time he visited about every thing in and around the city of interest to the traveler. But we shall not attempt to follow him in all these rambles.

At Cairo he providentially met two American gentlemen, who had recently returned from the cataracts of the Nile, and had been making arrangements to go to Palestine, by the way of Suez, Mt. Sinai, Akabah, and the ruins of Petra. Late news, however, of the disordered state of Syria by civil war, and the effects of a recent revolution in the Holy Land, had thrown some discouragements in the way of their enterprise. But they finally determined to go, and expressed a wish that he should accompany them. As he was anxious to pass over that interesting route, he encouraged the enterprise and accepted their invitation.

Preparations were immediately put in train for accomplishing the journey. On the 28th of December, at 3 o'clock P. M., Sheik Tueilib, accompanied by several Bedouins of his tribe, came with twelve camels to take them and their baggage on their way. About two hours were consumed in getting ready. At about an hour's sun all was ready for a start. They encamped that night only one mile southeast from the city, and not far from the tombs of the caliphs. Here, for the first time, they took

their coffee and supper in their tent. The night was pleasant, and all enjoyed a very comfortable rest.

From Cairo to Suez there are three tracks, and they chose the southern one as the most probable route taken by the Israelites on their way from Egyptian bondage. Of this, however, Mr. Millard was doubtful. They agreed to take eleven camels under their pay. At about nine in the morning they got under way. Two Arabs, mounted on camels, joined them, making thirteen animals in all. He says: "To me the scene was romantic and grand. In my school-boy hours I had often tried to picture to myself a caravan in the desert; but little did I then think I should ever see one, much less that I should ever travel in a desert of Africa."

While traveling on a dromedary, he wrote the following:

O'ER THE DESERT.

O'er the desert, faint and weary,
  See the trav'ler bends his way;
Trackless is the waste, and dreary,
  Yet his footsteps do not stray.
'Midst the dangers that betide him,
  One companion keeps his side;
Faithful does his compass guide him
  O'er the trackless desert wide.

Or, when night comes cool and airy,
  Still the trav'ler, urged by haste,
Mounts his faithful dromedary—
  Dares the darkness of the waste.

'Midst the orbs that sparkle o'er him,
One there is that shines afar,
Still to light his way before him—
'Tis the faithful polar star.

What's this world but lone and dreary,
A vast wilderness spread wide,
Where life's trav'lers, faint and weary,
Roam too oft without a guide?
Virtue! oh, my compass, guide me
Through life's day and desert far;
And when death's lone night betide me,
Cheer me, HOPE, thou polar star.

## CHAPTER XV.

### FROM CAIRO TO MT. HOR.

On leaving Cairo their course was about due east. In one hour every human habitation was out of sight, and they were completely surrounded by a desert waste. In two hours they began to pass a portion of what is called the petrified forest. Their first day's experience in riding dromedaries was more unpleasant and fatiguing than it was subsequently. We shall not, however, attempt to give a description of each day's march. They met several caravans on the way, one of which numbered one hundred and fifty camels, loaded with coffee.

A little past noon, January 1, 1842, they entered the town of Suez, and repaired at once to Hill's English Hotel. Their dromedaries were dispatched round the head of the gulf, to be in readiness for them on the opposite shore when they should be prepared to cross the Red Sea. As it must have been near the present site of Suez that the crossing of the children of Israel took place, this was the point of most interest in that vicinity. Mr. Millard writes: "The most prevalent tradition fixes the miraculous passage of the Red Sea at Ras

Ataka, a promontory extending into the gulf about five miles south of Suez. Without pretending to a decided opinion on a question which can not be determined with certainty, my impression is that the Israelites did not cross much (if any) higher up than this point." This place seems most completely to answer the description given in the divine Record. On the one hand were the mountains; on the other the sea; and when the Egyptian hosts pursued them into this fastness, they had no alternative but to defend themselves in their disadvantageous position, or to march through the water.

During their stay at Suez, they walked a distance south of the town, inspecting with their eyes every point of land along the gulf as far as their sight could stretch. This confirmed Mr. Millard in his opinion that at Ras Ataka was wrought the stupendous miracle of the passage of Israel through the Red Sea. At this point the sea is probably five miles wide.

After spending about four hours at Suez they crossed in a small sail vessel to the opposite shore, and there found their dromedaries in waiting. At a little past seven in the evening they reached the Fountains of Moses, where they found their tents pitched and all things in readiness for them. It is here that the Israelites are supposed to have first encamped after having come up out of the Red Sea. They are six or seven springs of brackish water, all within a short space of each other. On the 2d of January they again took up their line of march. On leaving the Fountains of Moses their course was

nearly south, over a dreary wilderness of sand. They encamped about 5 o'clock P. M. in Waddy Sader, still in sight of the sea.

On January 3d their course bore more to the east, and soon after starting they lost sight of the sea. For about ten miles their path lay over a level waste with scarcely an undulation. They were, however, approaching a mountainous region, and about one hour's sun arrived at the Well of Howara,—supposed to be the "Marah" of Scripture,—and there encamped. As we do not intend to enter into the full details of this journey, we will here pass over a few days covering their march through wild and rugged scenery, till on the afternoon of the 7th of January we approach with them the convent of Mt. Sinai. This convent is situated at the foot of the mountain, and on the east side.

We again quote: "The monks had seen us approaching, and, on our arrival, several of them showed themselves at a door in front of the building, but elevated at the hight of over thirty feet from the ground On our dismounting, a rope was lowered to receive our letter from the convent at Cairo. This being read, the rope was again lowered for one of us to be drawn up. The process of drawing the rope was by a windlass, turned on the inside; and the operation of being hoisted up in this way is rather a ludicrous and dizzy performance. * * * On arriving at a hight opposite the door, a monk took hold of the rope and drew me in like a bale of goods."

The following graphic description will be read with interest by the general reader:

ASCENT OF MT. SINAI.

"Having fixed upon this day (January 10th) as our time for ascending Mt. Sinai, we made early preparations for the journey. A young novitiate, who could speak Italian, agreed to accompany us as a guide. * * The way of ascent is through a ravine on the south side of the convent. The course from the convent to this pass, and nearly to the heart of it, is about south. It here opens a passage through the almost perpendicular sides of the mountain. At first the ascent was easy, but at length it became steep; and for twenty minutes we ascended on rude stone steps. In half an hour we came to a beautiful clear fountain under an overhanging rock. The water of this spring is said to be carried down to the convent by an aqueduct. It is, by the Arabs, called the mountain spring. * * * The water is excellent.

"In about half an hour more we came to a little chapel dedicated to the Virgin. Around this place, some centuries ago, resided a large number of hermits. * * Passing onward, sometimes by rude steps made with stones, we entered a defile of precipitous rocks, and soon reached a gate about three feet wide. When pilgrimages to this place were frequent, a guard was stationed here, to whom it was necessary to show a pass from the 'superior' of the convent. A little beyond this is another narrow passage, secured by a door. Here, also, it was formerly necessary to show a pass from the keeper of the gate below. This passage gives entrance into a small plain, or basin of land. In ascending the peak of Sinai, that part of the mountain called Horeb terminates at this plain. * * It is an open space of some twenty rods long and perhaps four rods wide. Near its center is a well called the Fountain of Elias; and the monks say the prophet dug this with his own hands when he dwelt in this mountain. * * A few rods from the well, and just where the ascent of Sinai begins, is a small rude stone building, containing the chapels of Elijah and Elisha.

"Leaving this building, which is fast going to decay, we

began our ascent of what is called the peak of Sinai. The way is steep, though not difficult, as in many places there are steps constructed of loose stones. On our way we turned a little one side to see the track of Mahomet's camel, said to be left in the solid rock, as a memorial of his having once ascended this mountain. It is, indeed, a tolerable representation of the track of a dromedary, *chiseled* in the rock. * * In about thirty minutes after leaving the chapel of Elijah, we arrived at the summit of Mt. Sinai. Solemn indeed, were my impressions as I stepped upon the hallowed rock, once signalized by the most awful display of Jehovah's presence. Was it a dream that I stood on that sacred spot? No; all was reality! I could see the place every way suited for the awful display recorded by the inspired historian. After indulging a few moments' reflections amidst a hasty view of the scenery, one of our company read from the Holy Book the ten commandments. Never had I listened to the sacred decalogue with such solemn awe. I heard as if here receiving them from the Deity himself. I took the Bible, and silently read them over again. Never shall I forget the overwhelming sensations of my mind while standing on the bleak, lonely summit of the sacred mount of God!"

The party descended the mountain in about one half the time they had occupied in ascending it; and, on arriving at the convent, were both weary and hungry, but were kindly entertained by the monks.

On the 13th of January the travelers took leave of these kind monks, and at 11 o'clock were again under way. Their course led north to the Valley of Rahah. When crossing a part of that plain, they turned in a northeast direction into Waddy Sheik. Late in the afternoon they passed the tomb of Sheik Salih, a spot deemed very sacred by the Arabs on the peninsula. This saint is held as the

progenitor of one of the leading tribes of Bedouins, and pilgrimages are made to his tomb. At about noon of the 16th they came in sight of the Gulf of Akabah. The sea afforded a pleasant sight, just emerging as they were from the midst of loneliness and solitude.

"A little past noon of January 18th," Mr. Millard continues, "we came to a bold, high promontory, approaching to near the water's edge. Our way wound around its base, and beyond it the mountains fall back, leaving near the coast low hills. The head of the gulf was plain before us, and, embosomed in a grove of palm trees, on the opposite side was to be seen the fortress of Akabah. We could now see the opening of the great Valley of Arabah stretching north toward the Dead Sea. Far up, on the east side, the dark mountains of Seir were rearing their summits in all the grandeur of wild desolation. The valley appeared strewn with yellow sand-drifts as far as the eye could stretch. Soon, turning in an easterly direction, we passed along the north end of the gulf, and, winding around the east side, arrived at Akabah a little past 2 o'clock P. M. Our tents were immediately pitched in the midst of a grove of palms, situated directly between the fortress and the sea—a picturesque and pleasant spot.

"We had now arrived at the end of our engagement with Tueilib, and, according to arrangement among the Bedouin tribes, he had no right to conduct us any further. Sheik Hassein, of the Alloeens, was to meet us at Akabah, with camels and an

armed guard, to conduct us thence by the ruins of Petra to Hebron."

On the morning of the 24th Sheik Hassein and his men came to their tent. At about 11 o'clock A. M., they took up their line of march, their course lying up the great Valley of Arabah, extending northerly from the Gulf of Akabah toward the Dead Sea. They were now advancing into the doomed land of Edom.

On entering the Valley of Arabah, every thing bore a most desolate appearance. Ridges of light and drifting sand were scattered before them as far as the eye could stretch. We quote: "On our right were dark mountains of bare granite, towering in most desolate majesty. Not a tree, shrub, blade of grass, or any species of vegetable life whatever, spotted their dark massive sides or lofty summits. For some miles the valley seemed impregnated with salt; but after advancing a considerable distance north there was a faint appearance of vegetation. On the west side of the valley the mountains are of purely sandstone formation, while on the east they are uniformly of the red granite. Those on the west have, in many places, been worn into every fanciful shape, and are entirely bare of vegetable life.

"The northern part of the Valley of Arabah is generally believed to be the Desert of Zin, in which the Israelites were encamped at Kadesh, when they applied to the king of Edom for permission to pass through his country. When their request was positively refused, they appeared to have fallen back

'by way of the plain before Elath,' now Akabah. There they turned round the southern extremity of the mountains, and thence proceeded northward along the eastern boundary of Mt. Seir."

At eleven o'clock A. M., January 27th, arriving at the Valley of Abushaba, Mt. Hor appeared but a short distance to their left. Here they concluded to leave their caravan, and on foot make an ascent to Aaron's tomb, on the top of that mountain. Taking their interpreter and four of their Arabs with them, they commenced their toilsome walk, and after some difficulty and much fatigue, reached the summit.

"On the top," says Mr. Millard, "which is an area of about sixty feet square, is a low stone building of about thirty feet on a side, and surmounted by a dome. This is called Aaron's Tomb. The entrance is near the northwest corner, and a few feet from the door, inside is a tombstone, in form similar to the oblong slabs seen in our church-yards, but larger and higher. The top is rather larger than the bottom, and over it was placed a pall of faded red cotton, in shreds and patches. The pall bore marks of blood, and near it was a stone altar on which sacrifices were offered.

"In the northeast corner of the building is a flight of stone stairs, descending to a vault below. We requested our Arabs to furnish some kind of light to enable us to explore this lower apartment, as all below was dark. They seemed loth to do it, considering, as I inferred, that the place was too holy for us to enter. We, however, insisted upon

it, and finally succeeded in getting together a few small dry twigs, which were set on fire by means of powder and flint, to make a kind of torch. With this we descended into a grotto hewn into the rock, about eight feet wide, twenty long, and seven and a half high. At the west end of this grotto, and, as near as we could judge, directly under the tomb, with a pall above, were two small iron gates, closing together in the center. These shut directly against a small niche in the wall, which is considered by the Mohammedans the real place of Aaron's grave. Our light was now nearly burnt out, and was thrown upon the ground. An Arab threw upon it a quantity of small brush, which immediately kindled into a furious blaze, and very soon the place became nearly suffocating. We rushed for the stairs, but the Arabs were all huddled upon them, and seemed bound there with a strange spell; for it was not until we had stormed and scolded for some little time that we could get them started so as to let us pass up. And here closed our inspection of Aaron's tomb."

The top of Mt. Hor overlooks every thing around it for many miles; and hence the view from this eminence is spacious and grand. After some difficulty, they succeeded in descending the mountain, and again reached the plain below.

## CHAPTER XVI.

### FROM MT. HOR TO BEYROUT.

On leaving Mt. Hor their course bore an easterly direction. After continuing this course for about two miles, the ruins of Petra began to appear. Numerous tombs were passed, cut in the solid rock on sides of mountains. Some of these were situated twenty and thirty feet high in the perpendicular cliff. By their way were two ruined palaces or temples, whose fallen pillars and prostrate walls barely marked the place where they once stood.

"Passing over the plains of the ruined city," says the traveler, "now thickly strewed with the sad relics of former splendor, we arrived at what is called the Corinthian tomb, which had been selected as our place of lodging. Our caravan had arrived but a few minutes before us. What a thought, reader!—to select a tomb for our sleeping place!"

We shall quote from the published journal only one of several descriptions given of the ruins of Petra.

### THE TREASURY OF PHARAOH.

"After a night's rest in the Corinthian tomb, and an early breakfast the next morning, we set out to inspect the extensive and wonderful ruins, spread out in lonely grandeur around us. * * * In a little less than half a mile, turning by

a small point of perpendicular rock to our right, the sight of a most beautiful edifice burst upon our view. It is called by the Arabs El Khasne Faraoun, or 'the Treasury of Pharaoh.' At the first sight of this wonderful piece of architecture, all three of us exclaimed, 'Oh, the beauty!' Mr. B—— could not, for some time, cease to express his admiration, declaring that, in all his travels in Europe, he had never seen magnificence to compare with this. * * *

"The entire edifice, however, owes much of its effect to the suddenness with which it bursts upon the sight—from the beauty and freshness of its color, and from its fanciful design—all in strange contrast with the loneliness of the place, and the wild, weather-beaten crags with which it is surrounded. Sheltered in an immense niche in the rock, it has been wonderfully preserved from the effects of the weather, and now retains the same luster it bore when just finished by the artist. The rock in which it is cut, when polished, is of the most beautiful colors. Different colors intermingle the surface in beautiful waves, reflecting all the luster of the rainbow.

"The mountain cliff at this place rises in perpendicular form for over one hundred feet, and it will be remembered that this vast edifice is cut in the solid rock. Every column, cornice, and indeed every part of it, is in reality part of the rock where it stands. In front is a portico of four columns, with Corinthian capitals, supporting an entablature, above which is a gable with broad, highly-wrought cornices, in the center of which is an eagle with extended wings. The entablature is ornamented with vases, connected by festoons of flowers, and the summit of the whole is crowned with a large, beautiful urn. On both sides of the portico are other ornaments of various dimensions. The columns are about thirty-five feet in hight and three in diameter. One of these has now fallen, and lies nearly covered in sand and rubbish. Yet from a distance the missing brother scarcely disfigures the edifice.

"At each end of this portico is an excavated chamber of about fifteen feet long by five or six wide. The doors into these apartments, as well as that of the large principal room,

are beautifully ornamented. The great room is about forty-five feet square, and perhaps twenty in hight. On three sides of this room are doors leading to smaller apartments. The entrance in front has a window on each side, which admits sufficient light into the large room. The small rooms adjoining have no light, except what is admitted from the large one. All these rooms are perfectly plain, though handsomely wrought.

"There is nothing in the interior of this structure to indicate its having been used as a tomb. From the style of architecture and the arrangement of the rooms, my impression is that it was a temple."

Having spent over three days in their ascent of Mt. Hor, and in the examination of the ruins of Petra, the travelers were now prepared to depart. At 2 o'clock P. M., on the 30th of January, they mounted their dromedaries, and again advanced on their journey. On their way they again passed at the foot of Mt. Hor, and their course now lay in a northwest direction. They met a caravan of about two hundred and fifty camels. They also passed the ruins of ancient Maon, Carmel, and Ziph, and on the 3d of February came in sight of Hebron. At 1 o'clock P. M. they selected a pleasant green spot, west of the city, where they pitched their tents, and decided to spend the afternoon in making examinations in and around Hebron, in order that they might leave in the morning for Bethlehem and Jerusalem. The most imposing object which they visited was the great mosque, regarded by the Mohammedans as one of the most sacred places in the Holy Land. Its situation is prominent and commanding. It measures about two hundred feet

in length and one hundred and fifty in breadth, and is about fifty feet high. Under this huge pile is said to be the cave of Machpelah, where Abraham and the other patriarchs were buried.

Mr. Millard says: "Hebron is called by the Arabs *El Khalib Ibrahim*—'Abraham the friend.' It lies principally on the eastern side of the valley ascending back. The houses are all of stone, high and substantially built, with flat roofs. On these roofs are small domes, sometimes two or three to a house. This gave the place a rather novel appearance to us. It is not walled around, but the entrances of several streets are by gates. Its population is variously estimated at from four thousand to six thousand. The inhabitants are Arabs, Turks, and Jews. The Mohammedans of Hebron are of the most rigid sort. Surrounded with vineyards, olive groves, and abundance of fruit trees, the place has a very pretty appearance in the distance, and, indeed, on entering it, we found it better than we expected. The streets, however, are mostly mere narrow alleys, and very filthy."

A considerable distance further up the valley, and about two miles north of the town, stands a large isolated oak tree, of a peculiar species. Their Arab guides pointed to this as the tree of Abraham, under which he entertained three angels. Genesis xviii. 4–8. At sunset they returned to their tent, fatigued with the rambles of the day. They partook of their evening meal, and shortly after "were lost in the depths of sweet slumber."

They had now done with their Arab guides, who

had conducted them from Akabah to Hebron. After settling up with them, their guides returned to their homes in the desert, while the travelers mounted their horses a little past 8 o'clock A. M., of February 4th, and, accompanied by three muleteers, and an armed guard of three, set out for Jerusalem. We shall not follow them on the way, but will at once enter with them the place of our Savior's birth.

## BETHLEHEM.

"We proceeded directly through the town, without stopping, till we arrived at the level part of the ridge between it and the convent. This building covers a vast extent of ground, and, from its massive walls, rather resembles a fortress. It incloses the church (said to be built by the Empress Helena) over the spot that tradition consecrates as the birthplace of our Savior. * * The reader desires to be conducted to the place where the Savior was born. This is said to be a grotto under the church. * * The room of the grotto is thirty-seven feet long and eleven wide. The floor and walls are of a greenish marble; and the latter are set off with tapestry and paintings. Directly in front of the door by which we entered, at the further end of the grotto, is a semi-circular recess, lined and floored with marble. In the center of this is a gilded star, bearing on it the inscription: '*Hic natus est Jesus Christus de Virga*'—here Christ was born of the Virgin. A large number of lamps, burning night and day, constantly throw their light on this as the birthplace of the Savior of mankind. On the right, descending two steps, you pass into another chamber, paved and lined with marble. At one end is a stone block, hollowed out, and this is shown as the manger in which the infant Savior was laid. * * *

"Whether I was standing in the very room where the Savior of man was born, or not, I was standing in Bethlehem, his birthplace. It mattered little to know the very spot, or to have it pointed out;—I knew he was born there.

There the tidings of 'peace on earth, and good-will to men,' had been proclaimed by heavenly messengers. Those very tidings of mercy and love, borne from nation to nation, and echoed from age to age, had sounded in my ears from childhood. I had for many years known their sweetness and consolation; and now, coming like a pilgrim from a far-distant land, to the birthplace of the divine Redeemer, could I stand in Bethlehem without emotions never to be forgotten? No; impossible! The very place where I stood seemed to me like holy ground.

"Bethlehem is situated on the slope of a hill, is a compact built town, and has a population of about four thousand. The houses are of stone, substantially built, and the streets narrow and filthy. It is surrounded by olive and other trees, and has a pleasant appearance at a short distance. * * A valley, which the town overlooks, is represented as the place where the shepherds were tending their flocks by night, when the angel announced to them the birth of the Savior. And about half a mile from the town, in a northeasterly direction, is shown the well of David, from which his young men procured him water when he was thirsting."

After making their observations in and around Bethlehem, they returned to the room of the "superior" of the convent, and found the table spread with a very good dinner, of which, having fasted since early in the morning, they partook with a relish. Having sent their men and baggage forward, they concluded to set out and reach Jerusalem that evening, distant six miles. Soon they had crossed the valley in a northeastly direction, and were climbing the mountain on the other side. They halted awhile at the tomb of Rachel, and then passing the convent of Mar Elias, which stands on the brow of the high ridge overlooking Bethle-

hem, they soon had their first view of the Holy City, whence so many pilgrimages have been made.

## JERUSALEM.

"Long and ardently had I desired to see that hallowed place; and now with what intensity of feeling did I gaze upon it! * * Crossing the Valley of Gihon, and winding up the hill on the west side of the city, we entered Jerusalem just as the sun was setting behind the hills of Judea. * * We were immediately conducted to the Latin convent, the only real asylum for strangers in the Holy City.

"Of the situation and external appearance of Jerusalem, the reader will form the best idea by supposing himself approaching from the north. At the distance of two miles out he would stand on a rise of ground, and see before him a broad plain with some slight undulations, but sloping gradually to the south. Beyond this he would see the walls and domes of the city. Advancing a short distance, he would cross the shallow bed of the Kedron, which sweeps round from the northwest. At that place of crossing the Valley of the Kedron is small; but he would see it at his left, bending round to the southeast, and then to the south, deepening as it advances. It passes directly along the east side of the city, separating Jerusalem from the Mount of Olives. At that place it becomes deep, and is called the Valley of Jehoshaphat. Passing south half a mile beyond the city, it takes a more easterly direction, and is known as the Valley of the Kedron till it terminates at the Dead Sea. Advancing from his first position one mile, he would see at his right hand the shallow basin which forms the beginning of the Valley of Gihon and Hinnom, both being but the continuation of the same valley. This valley takes at first a southeast direction, deepening as it advances. Having become deep, it passes directly along the west side of the city to the lower pool of Gihon, where it takes the name of the Valley of Hinnom. From thence it gradually winds around east, and at length unites with the Valley of Jehoshaphat. Between these two valleys stands the city of Jerusalem."

Ten days were spent in Jerusalem and its vicinity, during which time every thing in and around the Holy City, of much interest to the traveler, was examined. Calvary, the site of the ancient temple, the Garden of Gethsemane, Mount of Olives, the various pools, the tomb of Joseph and Mary, Potter's Field, and all other points of interest were visited. An excursion was also made to the Dead Sea and the River Jordan. But for a description of these we must refer the reader to his published journal of travels.

While taking his last view of the Holy City, he wrote these lines:

MEDITATIONS UPON JERUSALEM.

I saw Jerusalem's sun had set;
Her hills around looked sere!
Messiah wept on Olivet,
Her coming woes, her fall; and yet
She scoff'd at Mercy's tear!

Those woes have come! her charms have fled—
Save hills and vale and name;
Her Kedron no more laves its bed;
Bethesda's healing power is dead,
And Zion droops in shame.

But Palestine, to hope allied,
Again to life shall spring—
Shall burst her bands and fetters wide,
When He, whom once she crucified,
Shall reign her rightful King.

Early on the morning of the 14th of February, mounted on horseback, they passed out of the Bethlehem gate, and wound round the northwest

angle of the city wall. Thence they pushed their way northward over a portion of the plain of Rephaim. Without particularizing, we will simply say they passed the ruins of Bethel, Joseph's tomb, Jacob's well, Mt. Gerizim, and Mt. Ebal, ancient Sychar, Samaria, and Mt. Gilboa, and at 2 o'clock P. M., February 17th, they were ascending among the hills that surround the village where the Savior spent so many years. We will give in brief his description of this place:

## NAZARETH.

"Nazareth is located about seventy miles north of Jerusalem, and is in the district of Galilee, the northern division of the land. The place where it stands is rather romantic and pretty; especially in approaching the town from the south it has quite an attractive, inviting appearance. It stands at the head of a valley descending from the north. The position is rather singular—that portion of the valley being much broader than any other part of it; consequently, the town stands in an amphitheater of hills. From its peculiar location and romantic scenery, I saw no place in Palestine that struck my eye so delightfully as Nazareth. The population is estimated at about three thousand five hundred.

"Among the other places that I visited in Nazareth was the Church of the Annunciation. Internally this is a highly decorated edifice, and is said to cover the place where Mary was when the Angel Gabriel appeared to her. Contiguous to the town on the southwest is an abrupt rocky cliff, over which the wrathful Jews sought to cast our Savior; but he escaped out of their hands. But what avails looking for peculiar localities in Nazareth? The whole is peculiar, as the place of our Savior's nativity. There he abode for thirty years prior to entering on the work of the ministry. There, while walking the streets, climbing the hills, or surveying the surrounding scenery, the visitor feels the reflection

forced upon his mind—how often has all this been trodden over by the Redeemer of man! Every spot of ground on which the eye rests has been made sacred by the footprints of the Holy Son of God! The Christian here feels that he is indeed in the midst of high and holy associations."

At about nine in the morning of February 20th, they took their final leave of Nazareth, and on the evening of the same day reached the Latin convent on Mt. Carmel. Here they were hospitably entertained. The next morning their course lay direct to Jean d'Acre, round the head of the bay, which place they reached at a little past 1 o'clock. Acre is properly the ancient city of Accho, mentioned in Judges I. 31, from which the Israelites were unable to drive out the Canaanites. It stands on the north side of the bay of St. Jean d'Acre. Its present population is about fifteen thousand.

On account of the plague which was raging at Tyre, they here gave up their land route and took passage to Beyrout by water. Soon after passing Tyre, they were overtaken by a storm which caused them to anchor off Sidon, where they were detained three nights and two days. On the morning of the 25th, the sea having greatly calmed, and the weather become fair, they again set sail for Beyrout, which they reached after a passage of about five hours. Here Mr. Millard parted with his companions—they going to Europe, and he returning to his native land. And thus ended his travels in Palestine. He was detained at Beyrout some over three weeks, and formed a very happy acquaintance with the missionaries and their work. During his stay there, he had ample leisure to reflect on

the interesting scenery he had just passed through in Palestine. These reflections produced the following effusion:

## PALESTINE.

Fair Palestine, tho' still envelop'd in night,
Tho' wan desolation broods o'er thee,
The sun of thy glory shall rise in his might,
And the arm of Jehovah restore thee.

Tho' long hath oppression environ'd thee round,
The grasp of thy foes shall be broken;
The mountains and valleys with joy shall resound,
For the word that Messiah hath spoken.

Thy down-trodden children, now scattered afar,
Redeem'd from the hand of oppression,
Shall follow the guide of their Bethlehem Star,
To inherit their promised possession.

The crescent now waving in Mussulman's pride,
Shall fall with the power that bore it;
When the banner of Him who on Calvary died,
An ensign of peace shall wave o'er it.

Jerusalem's temple again shall arise,
Than her former more dazzling and splendid,
When Messiah as king hath descended the skies,
And the throne of his Father ascended.

Then from Zion shall go forth the mandate of peace,
Till the nations shall bow in submission;
Till war's desolation and carnage shall cease,
And earth be Messiah's possession.

Rejoice, Palestine, that thy morning star bright
Already hath risen high o'er thee;
Soon the sun of thy glory shall rise in his might,
And the arm of Jehovah restore thee.

## CHAPTER XVII.

### VOYAGE HOME.

The volume known as "Millard's Journal of Travels" closes with his arrival at Beyrout. Subsequently, he published, in different numbers of the Christian Palladium an "Appendix," in which he describes various other places visited by him, and gives an account of his homeward voyage. We will here give the substance of those letters in the writer's language.

### APPENDIX TO MILLARD'S TRAVELS.

"Providence seemed to smile in almost every way on my entire journey, till my arrival at Beyrout. There I expected to meet an Austrian steamer, which, at that time, plied monthly between that city and Smyrna. But, after waiting anxiously for over fifteen days, unwelcome news arrived that that vessel would not visit Beyrout again under two months. She had been sent on another route, to supply the place of a steamer that had been wrecked. Under these circumstances, I thought strongly of going again to Alexandria in Egypt, and there take passage to England. But here another serious difficulty presented itself. The plague was raging but a few miles out of Beyrout, in consequence of which a quarentine of fifteen or twenty days would be imposed on my arrival at Alexandria. This term I should have to serve out within the walls of one of the filthiest and worst of Turkish

Lazarettos. This, too, would prevent my taking the next steamer, after my arrival, for England. As the English steamer left Alexandria only once a month, I might thus be compelled to remain about six weeks in that sickly city, about half of which time I must pass locked up 'in durance vile.' I therefore relinquished that plan.

"The distance from Beyrout to Smyrna is about seven hundred miles. This distance is passed by a steamer in about five days, while a sail vessel is not unfrequently three weeks in performing it. Had the Austrian steamer come to Beyrout according to contract, I might have escaped quarantine at Smyrna, as at that time none was imposed on vessels from that place. Not only so, but I might have been at Smyrna in season to have taken passage home in a Boston vessel that sailed early in April. But believing that a merciful Providence had ordered all for the best, I submitted without a murmur. After consulting the American consul and missionaries at Beyrout, I concluded to take passage for Smyrna in a small Greek brig.

"We sailed from Beyrout on the 16th of March, 1842. On board was a company of Turkish troops, besides a colonel, a major, and a surgeon. Although I was the only Frank passenger who quartered in the cabin with these officers, and unable to converse with either of them, they learning that I was an American, treated me with unexpected kindness.

"Our vessel was small, a dull sailer, quite filthy, and almost wholly destitute of convenience. The cabin was very small, and besides the captain, chief mate, and myself, five Turkish officers and a servant were quartered in it. Every passenger had to furnish his own bedding and provisions. I still had with me the bedding that had served me through the desert of Arabia; and previous to leaving Beyrout had filled a small sea-chest with provisions. * * *

"As we advanced out to sea, Mt. Lebanon, with its snow-capped peaks, presented a grand appearance. It may be seen on a fair day at a distance of one hundred miles. We passed the Island of Cyprus on the 18th. Several pleasant looking towns and villages were in view, among which was Larnaca, one of its principal harbors. As it was expected that our vessel would put in at that port for some supplies,

I had a letter of introduction to an American missionary stationed there; but the captain supposing the wind to be fair, thought best to push forward.

"After passing Cyprus, the wind and current bore us so far north that a point of land on the coast of Caramania lay directly before us. For three days we beat off and on this coast, without being able to pass this promontory. With so many on board our vessel, our water was getting nearly exhausted, and on the night of the 22d we were obliged to put into Casteloriso. This is a small island near the Caramanian coast, on which is a pleasant little town and a good harbor.

"On the next morning a few of us were permitted to go ashore. We were, however, pronounced to be in quarantine, and were not allowed to enter the town. On the evening of the 23d we left the harbor with a fair wind. On the 24th we passed Rhodes, and had a fine view of the north part of that island. From the observations I made with a good telescope, the scenery appeared beautiful and inviting. Rhodes is about forty miles long and fifteen broad. It is supposed to have derived its name from the Rhodanim, descendants of Japheth. The Apostle Paul touched at this island on his way from Miletus to Jerusalem.

"During the 24th the wind kept increasing, and at 5 o'clock P. M. we were obliged to put into a small desolate harbor, near the west end of Cape Crio, in Turkey. This harbor is formed by a small bay, at the entrance of which is a breakwater, constructed of massive rock. On two sides of this bay lie the ruins of an ancient city still bearing marks of former opulence and splendor. By examining the ship's chart, I found we were in the harbor of the ancient city of Gnidus, the ruins of which lay before me in lonely grandeur and desolation. They are situated about forty miles north from Rhodes.

"The ground ascends back from the water rather abruptly, and consequently the houses had been built on terraces. These last are plainly to be traced, but there are not now standing the entire walls of a single building. On the 25th, the wind still being ahead, seeing several Turkish officers about going ashore, I accompanied them; but not knowing

what course they intended to take, as we could hold no conversation with each other. We landed on the south side of the bay, and passed round the west end amidst ruins scattered in every direction. Broken columns of massive structure and richly carved capitals were seen here and there, with splendid wrought stone cornices. I examined the interior of an amphitheater, sufficient in size to seat rising of three thousand people. It had been constructed in the side of a hill, which at that place rises abruptly. The seats were arranged in ancient amphitheater form; that is, forming a semi-circle, and rising back in succession. They were composed of blocks of white marble, neatly matched and beveled on the front sides. There were just twenty rows of these seats. At both extremities of the semi-circle were two underground rooms, walled and arched, with entrances about four feet broad and six high. These rooms had unquestionably been appropriated to the beasts which were often let out in the barbarous games and sports acted in this place of giddy amusements centuries ago. In front lay a ruinous mass, partly covered with earth, among which were broken columns and cornices. A short distance east were the ruins of a fortress. The whole of these remains were thickly interspersed with oleander and other wild shrubbery.

"Following my Turkish leaders in a northeasterly direction, and crossing two very considerable eminences, we came in sight of another bay, situated about two miles from the one we had left. Here, we again passed in the midst of ruins, which, if not so extensive as the others, were in many respects more splendid. * * At one place I examined a spacious dilapidated tomb containing several apartments. It had been cut in a ledge of solid rock. But it also bore the marks of the despoiler. It had been defaced and broken in many places, and the dust of its sleeping tenants hurled out to the winds of heaven.

"The ruins of both these cities now only present to the passing traveler sad mementoes of devastating war. Every part of Turkey abounds with desolated remains, similar to these, made when Saracen conquests swept over the fairest portions of the East. The Turks destroyed the grandeur of every country they conquered, and, as if still proud of

their own work of devastation, they permit their dominions to remain a field strewn with ruins.

"I followed my guides about five miles to a small Turkish village. Between the harbor where we had left our vessel and this village there was not a single human habitation. Much of the land had a fertile appearance, but it lay wholly uncultivated. Once this whole country teemed with an enterprising and industrious people. Now how mournful is the desolation that reigns over this scene of fallen grandeur and pride! The village we visited was situated on a beautiful plain, interspersed with scattered trees. As a village, however, it had rather an abject appearance.

"At about 4 o'clock P. M. I set out on my return for our vessel, accompanied by a Turkish soldier. We were about two hours and a half on the way, which gave me over an hour more among those relics of magnificence, now mingling with the dust. Before we reached our vessel, the sun had set amidst the mellow beauty of an Asiatic sky; and, as the shades of evening gathered around me, the whole scene awakened many reflections suited to the lonely devastations among which I had just been rambling.

"After lying at the ruins of Gnidus for nearly three days, we succeeded in getting out of the desolate harbor on the morning of the 27th of March. After passing several islands, at about sunset we came in sight of Patmos, hallowed as the scene of the Apocalypse. At about three the next morning we passed the Island of Samos; and very soon after the wind shifted ahead. As a consequence, our vessel was put about and run into a small bay in one of the Furna Isles. Here we were compelled to lay for two days.

"On the morning of the 30th we succeeded in getting out; but the wind dying away we lay becalmed for several hours on the south side of those islands. Toward evening the wind sprung up, but it was ahead. We were compelled to lay our course along the south side of Samos, and finally around the east end of that island. For several hours we had a fine view of the Island of Patmos, with its rock-bound shores and craggy peaks, but a few miles south of us. My eyes were upon it much of the time, until it was finally lost amidst the gathering shades of night. While it was still in

view, seated on the deck of our vessel, I wrote the following lines with my pencil:

PATMOS.

"PATMOS! lonely midst the sea,
With thought intense, I gaze on thee;
Sacred still, as holy ground,
Glory halos thee around;
Thought lights up Devotion's flame,
And reverence kneels to kiss thy name.

"Not thy rock-embattled shore,
Round which warring surges roar;
Not thy crags that beetle high,
Battling storms at midway sky;
Not thy sterile hills and vales,
Wasted oft with scathful gales;
Not for all thou now art seen,
But for what thou erst hath been;
Do I, lone island of the sea,
Gaze with reverence on thee.

"Thou wast made a scene of wonders,
Where once spake the seven thunders;
Where the mystic book unsealed,
Vast events thro' time revealed;
Where the fearful trumpets sounded,
Blasts that heaven and earth astounded.
Whence the vials poured their fury,
O'er the gentile world and Jewry.
Thou wast made the hallowed station
Of banished John and Revelation.

"Gladly would I tread thy coast,
Not for vain or idle boast;
But to seek the holy grot,
And pay devotion on the spot,
Where Saint John, with pious awe,
Wrote the wonders that he saw.
But eve now sheds its twilight gray,
And fast the breeze bears us away;
Ere yet thy form has sunk from view,
Lonely isle! adieu! adieu!

"Patmos lies directly south of Samos. It is mostly naked rock, having but little fertile soil, and is about twenty-five miles in circumference.

"On the next morning we found ourselves on the north-east side of Samos, opposite the pleasant little town of Cora. That portion of the island has a fertile and beautiful appearance. * * This island was celebrated anciently for its valuable potteries, and also as the birthplace of Pythagoras. It was visited by the Apostle Paul when on one of his voyages to Jerusalem. Acts xx. 15.

"Our passage around the Island of Samos was gaining us nothing on our direct course; for on the first of April we found ourselves in sight of the islands where we had anchored four days before. Late in the day, however, we came in sight of the Island of Scio, and in the course of the night passed it with a fair wind. I now began to flatter myself with a speedy arrival at Smyrna, which is only about forty miles from Scio; but this prospect was soon blasted. At 10 o'clock A. M. the wind hauled ahead, and we were compelled to run into the harbor of Foucher.

"This is a small Turkish town, walled and garrisoned, and has a good harbor. Here we lay four days. On the morning of the 6th of April we left this harbor, and about sunset arrived at Smyrna. This was our twenty-second day from Beyrout; a long and comfortless passage, though, in many respects, an interesting one. Early the next morning a health officer came on board, and all, except the captain and crew, were directed to prepare themselves for the Lazaretto.

"The Lazaretto at Smyrna stands about one mile from the city, on the shore of the gulf. It is handsomely located, and is a spacious establishment, but, so far as comfort is concerned, is inferior to most of the jails in the United States. * * * Every company that comes in is immediately placed under the guard of one or more health officers, who watch every individual strictly. * * No beds are furnished, and if the traveler have no bedding of his own, he will find himself in a sad plight. * * The room assigned me was small and very filthy, with the naked earth for floor, and without a single article of furniture. The whole place was sadly infested with vermin.

"The following lines written in that abode of wretchedness, give but a true picture, whatever may be thought of their satire and severity.

THE TURKISH LAZARETTO.

"So here I am behind the grates,
Which every free-born Yankee hates;
Jugg'd up secure in durance vile
For that which only makes me smile;
'The powers that be,' in sullen mood,
Have lock'd me up for public good.

"'For public good?' you say; 'ah, true,
Such doom for rogues is but their due;
What vicious act, in name of Mars,
Has placed you under bolts and bars?'
Now hold, my friend; your cant of 'vicious'
Proves little souls are most suspicious;
That those whose acts are often mean,
Are first to vent suspicion's spleen.

"Who has not learned that 'public good'
Has reeked itself in martyrs' blood?
That human laws by times applied,
Lean oft'nest to'ard the strongest side?
In fine, that justice oft is tame,
And 'public good' an empty name!
Who has not proved all this as truth,
Must be at least a beardless youth.

"My only crime, if crime it be,
Is trav'ling far by land and sea;—
In Egypt, Palestine and Syria,
By donkey, horse, and dromedary,
Arriving here (lest some contagion
Where I had been, might chance be raging,
Some scent of which upon my clothes,
Might chance infect the public's nose),
The law seized on me in a trice,
And lock'd me up 'mongst rats and mice.
So here's the head, without contending,
As well as front of my offending.

"I'd not complain without a cause,
Much less assail fair wholesome laws;
Nor even would I vent a spleen
Against the law of quarantine.
The system's well at special times,
While plague infests these sickly climes;
But while I would by laws abide,
Let justice bear on every side:
Tho' 'public good's' a special thing,
The traveler's right I dare to sing.

"Are fifteen days of close confinement
What justice metes as fair assignment
To men who pass full twenty more
At sea, remote from every shore?
No fell contagion whence they came,
And none on board of any name?
E'en then, if quarantine's applied,
Must every comfort be denied?
Are Lazarettos built for hells
Where men must herd in filthy cells?
Or rooms as foul as barn or stable,
Without a chair, or bed, or table?

"Does 'public good' play off the trick,
Of *jugging* men to make them sick?
Foul, sickly den! my patience smarts!
While every pulse indignant starts,
In brooding o'er the wrongs I feel,
Where law is deaf to all appeal.

"O Phœbus! help me to indite,
And mix satire with what I write;
I'd pour its scathful, withering flame
On this foul Lazaretto's name!
Its grated windows, bolted doors,
Its filthy rooms, with earth for floors;
With not a table, chair, nor bed,
On which to rest the back or head;
Surcharg'd with hoards of rats and mice,

Cockroaches, fleas, and even lice!
A charming place to check disease,
And sovereign 'public good' to please!
Let me escape the loathsome den,
I'll leave and ne'er return—again.

"At about 7 o'clock on the morning of the 21st, I was permitted to take final leave of this filthy prison-house, for it deserves no better name. As this was the only time I ever found myself under lock and key, I was convinced of two things: First, that liberty is a most precious boon; and, second, that in the disposition of my nature, I am most sadly unfitted for a 'jail-bird.' My Greek friend who had supplied me with provisions during quarantine, and who spoke English, was on hand with his boat to convey me to the city. At his house I was provided with a room and good accommodations during my stay in Smyrna.

"Smyrna is a city of about one hundred and fifty thousand inhabitants, principally composed of Turks, Greeks, Armenians, and Jews. * * At best the city presents but little of magnificence or splendor. The streets are narrow and irregular, and, like all the eastern cities that I have seen, quite filthy. Often, you will meet a line of loaded camels, ten or twelve in number, following each other in a single train, while their loads sweep nearly from side to side of a street. When two of these lines meet, you will often see trouble between the drivers in passing each other. * *

"The location of Smyrna is delightful, and the scenery around it is highly picturesque. It stands on the south side, and near the head of a gulf bearing the same name. This large sheet of water, with its shores, contiguous mountains, villages, and their variegated scenery, lie spread to view for a great distance. The harbor is a vast road in which vessels lie at anchor. It is well protected against every wind except the northwest. * *

"A mountain, almost in the shape of a crescent, bends round the south and west of the city. * * On the summit of this mountain, which is directly south of the city, are the remains of an ancient fortress. From this eminence a most beautiful view is had of the city, its environs, and the adjacent country. * * A short distance to the west of this ruined

fortress are the ruins of an ancient Roman amphitheater. A little to the west of these ruins are several large Mohammedan burial grounds. Indeed, they may well be called mighty fields of the dead. I should think they extend more than a mile in one way. The number of monuments over graves is almost countless. * *

'The market bazars of the city appeared to be well stocked with provisions of the usual variety, and most of them were sold cheap. Fruits, such as oranges, figs, and raisins, were sold surprisingly low. The figs of Smyrna are probably superior to any in the world; and their raisins can be excelled nowhere. As to oranges, the best I ever saw were in Egypt.

"Although Smyrna was the seat of one of the seven churches of Asia to whom John wrote in the Apocalypse, and although that church escaped censure in that epistle, how has the fine gold since become dim! There is, indeed, much called Christianity in Smyrna. No city in Asia Minor has within it so many professing Christians, in proportion to its population, as this. Of these the Greek Church, Roman Catholics, and Armenians constitute the great mass. But among the whole of these sects, so far as I was enabled to see, there is far too little to commend Christianity to unbelievers around them. * *

"At Smyrna I took passage for my native land, on board the brig Choctaw. The vessel was one of the largest of the class, but, to my regret, proved a dull sailer, and subjected us to a long passage. We set sail on the third day of May, 1842, with a fair wind and fine weather. * * On the following day we passed the beautiful Scio. This island, though properly Grecian, is still in the hands of the Turks. Its fate, connected with the late Greek revolution, is of the most thrilling memory. The interesting view I had of this island, together with the mournful reminiscence of its modern history, produced the following lines:

SCIO.

When I pass'd thy coast, fair Scio,
All thy wrongs before me rose;
And the blood that stains thy valleys
Cried for vengeance on thy foes!

Dark the deed of foul oppression
Wrought by Moslem hands on thee,
When the charge of thy transgression
Only was, thou wouldst be free.

"Once thy palaces, fair Scio,
'Midst thy fields and verdant groves,
Pictured thee an Eden landscape,
Where the muses sang their loves.
Sad the day of desolation,
When a murd'rous craven foe
Wrapped thee in wild conflagration;
Burned and laid thy beauty low.

"Wasted are thy hills, fair Scio;
Ruin marks each verdant plain,
And the sea-bird screams the requiem
O'er thy loved ones basely slain!
What tho' vengeance long hath slumbered
O'er the power that dealt the deed;
All thy wrongs shall yet be numbered,
And thy foes in turn must bleed!

"On the 7th instant we came in sight of the Peloponesus, or a point of the Morea in Greece. Here we were mostly becalmed and made but little headway for several days. The 20th, came in sight of Sicily. On this island we were confined four days by calms, head-winds, and counter-currents. On the morning of the 29th, Sardinia lay in view a few leagues before us. We were consequently compelled to tack ship and stand off west-by-south. We beat off and remained on this coast for nearly a week, being able to make but little headway. On the 18th of June we came in sight of the mountains of Andelusia, in Spain. As we approached the Spanish coast, the town of Almesia was spread plain to our view, and from our distance presented an inviting appearance. Here some Spanish fishermen came to our vessel, from whom we purchased some fresh fish. On the morning of the 20th of June we found ourselves nearly becalmed in the Bay of Malaga, and in fair view of the city. On the morning of the 25th

of June we arrived at Gibralter. This completed fifty-three days from the time we left Smyrna. We were obliged to put into Gibralter for a fresh supply of provisions and water. Those we obtained were of excellent quality.

"On setting sail from Gibralter, the wind was favorable for carrying us through the straits, and, in twelve hours after, we were again completely out of sight of land, rolling and tossing on the bosom of the broad Atlantic.

"I have before spoken of the splendor of a sunset at sea. Receding from the coast of Spain and Portugal, the gorgeous sunsets are most enchanting. They are so unlike every thing of the kind I ever beheld in this country, that I have gazed upon them with a delight and interest which I can not describe. The following lines were written off the coast of Spain in commemoration of those happy emotions:

## SUNSET AT SEA.

"I've seen behind the ocean wave
The sun his golden pinions lave;
Still sending o'er the wat'ry way
The milder beams of closing day.
The sky above, like burnished gold,
Reflected on each wave that rolled;
While, far as eye could trace the scene,
The sea was clad in dazzling sheen:
Above, around, a halo spread
Till glory mantled ocean bed.

"Bright scene of mild departing day!
I love to while an hour away
In gazing on thy fading light,
And watch the gath'ring shades of night.
On the ship's deck, how oft I stood
And eyed thy glory o'er the flood,
Till faintly, and more faintly glowed
The golden beauties thou hadst strowed;
Till night its somber pall had spread,
And Luna shone in Phœbus' stead.

"Like scene beside the bed of death,
I've watched the Christian's parting breath!
There eyed poor life's last flick'ring ray,
And measured man's frail transient day!
That place, tho' sad, was hallowed ground,
For light celestial gathered round:
As died away the breath of prayer
RELIGION'S halo circled there;
And glory shown like setting day
As that freed spirit passed away.

"On leaving the Straits of Gibraltar, our captain steered his vessel considerably north of the Western Islands, with the hope of more steady winds. Our course lay so far north that we saw none of the group; but on my voyage out I was favored with all the view of those islands I desired. We were about in the longitude of the Azores on the Fourth of July. In accordance with previous arrangements, the day was appropriately celebrated on board the vessel. On the 11th of July we passed in sight of what is called the Whale Rock. It was probably about two miles north of us. The appearance it presented was very much like that of a whale lying on the surface of the water, and, with a gentle sea, it might at first view well be mistaken for that animal. For several days, in the forepart of August, schools of whales surrounded our vessel. They appeared by no means shy, as some of them passed by our side, and even under our rudder.

"On the 22d of August, spoke the barque Sarah, of Boston, from Antwerp. As we had now been nearly two months from Gibralter, some articles of provisions had entirely run out, and others were getting short. We procured from that vessel a supply of such as we needed, which afforded us very timely relief. Five days after, fell in with the barque Neptune, of Boston. Their benevolent captain laid his vessel to, and kindly offered us any relief he could bestow. Of him we obtained some further supplies. This vessel lay at Gibralter when we left. It had subsequently been to Cadiz, taken in a cargo of salt, and had now fortunately overtaken us. That vessel arrived at Boston six days before us.

"On the 4th of September came in sight of land on our continent. It was a point of Nova Scotia. We saw it again on the 5th, and stood off for fear of getting on shore in the night, the wind being southwest. On the 9th we saw the Highlands near Cape Ann. It was then near sunset, and in the evening our vessel was laid to for morning light. When I turned out in the morning, to my inexpressible joy, Boston was in full view, with a fair wind to carry us directly into harbor. At 10 o'clock A. M. I stepped on my native soil, with a transport of feeling better realized than expressed. I think I then knew what it was to feel a heart of thanksgiving to the Parent of all good. We had been one hundred and thirty days from Smyrna. At Boston the vessel was supposed to be lost, and my friends had about given up ever seeing me again on the shores of time."

## CHAPTER XVIII.

### AGAIN SETTLES IN WEST BLOOMFIELD.

The subject of these pages realized in improved health all, and even more, than he had anticipated from his long and, at that time, really hazardous journey. When he arrived at Boston he found it of the first importance to replenish his nearly exhausted wardrobe. This done, he wrote letters to his family and friends, most of whom had given him up for lost. Indeed, an elegy had been written by Rev. E. G. Holland, which would soon have appeared in print. He thus had the rare privilege of reading his own elegy.

In a short note written about this time for the Christian Herald, he says: "Through a merciful Providence, I have once more safely landed on my native shore. During my absence of nearly one year I have visited the most interesting section of our globe—at least to every Bible student. * * Having traveled over the principal scenery of the Bible, I would here state a few important facts. First: The dangers and privations attendant on such a journey far exceeded my expectations. Indeed, had I fully anticipated them, I doubt not I should have aban-

doned the undertaking. Second: The whole has served to establish, in a more confirmed manner, my faith in the Holy Scriptures and the Christian religion. It would seem impossible for an infidel to travel the region I have traversed, to there see the actual fulfillment of prophecy, and not feel his skepticism demolished. Third: I return with essentially improved health, for which I desire to feel duly thankful to the Father of all mercies. Fourth: From all I have seen of foreign lands, attachment to my native land has been strengthened. I leave this city (Boston) for western New York."

The church in West Bloomfield was then without a pastor, and had been anxiously waiting his return for nearly three months, anticipating that he would be willing to resume his labors in that place. In this they were not mistaken. An engagement was made, and he entered at once upon his pastoral duties.

In a letter he says: "After a few days spent in arranging my temporal affairs, I took an upper room and devoted nearly every day, Sabbaths excepted, for seven weeks, preparing my journal for the press. And in that brief time I wrote out and prepared my 'Journal of Travels in Egypt, Arabia Petra, and the Holy Land.'" For this work there was a popular demand. Before the first edition of five thousand was half through the press, he had received orders for the whole amount, and accordingly had another edition of five thousand struck off without delay, and this, too, was soon exhausted. The copyright then passed into other

hands, and the book was still more widely circulated. From many flattering notices which the work received, we insert the following from the Rochester Republican: "We deem this volume the most interesting book of travels relating to the countries of which it treats, that has come under our inspection. Its condensed form and concise manner, together with the richness of its matter, render it a valuable work."

When the manuscript was ready, he spent three weeks, Sabbaths excepted, in Rochester, superintending its publication. While there, a protracted meeting commenced in the First Baptist Church of that city, then under the pastoral care of Rev. Dr. Church. One evening Mr. Millard was invited to preach. He says: "I felt a special message from God to that people, and after the sermon about forty persons came forward for prayers." He preached in all seven evenings, and when he left the number of seekers was over seventy.

About this time a revival commenced in his own congregation in West Bloomfield, Elder Hendrick (then of Lima, New York) having preached a few evenings during the pastor's absence. On his return the pastor entered into the work with great earnestness. As the result of this precious revival, over eighty were added to the church of his charge, while a number joined other churches. In this work of grace, Dr. J. Hall and Elder A. Chapin were very efficient helps.

In the summer of 1843, the subject of this memoir bought himself a pleasant home in the village of

West Bloomfield, with the design of bringing together his long scattered family; but how vain are human calculations! As the arrangements were about completed, and the time for the reunion was approaching, death suddenly interposed, and removed the wife and mother to her eternal home. Her scattered children were not to meet her again upon earth; but they fondly hope to meet her in heaven. In the following autumn the principal part of the family were brought together, and the pilgrim's home was re-established.

The succeeding year was one of general prosperity in the church of his charge, notwithstanding the time of the pastor was divided between the cultivation of his little farm and his pastoral labors. He also occasionally preached in other places, and attended a few general meetings.

On the 24th of April, 1844, he was married to Miss Elmina L. Belote, a worthy and highly respected member of his church in West Bloomfield. This union, which in every respect was a happy one, continued until his death. She in an eminent degree was his counselor, and a faithful colaborer in every good work.

The fruits of the first marriage were eight children, and, of the second, two. Of the first, five survive their father, of whom the writer is the only son. Of the second, a son only survives; a daughter of more than ordinary promise having been taken away in the bright days of her youth.

We have already alluded to the antislavery sentiments of Mr. Millard. Time served only to

strengthen his convictions upon this subject, and he was now actively engaged in using his pen and voice against the great and crying evil of oppression. Nor did the subject of slavery alone absorb his attention. He was also an earnest and sincere advocate of the cause of peace. We might quote much from his pen upon these subjects; but a few extracts will suffice. Under date of January 3, 1845. he writes as follows for the Palladium:

### WHAT IS OUR DUTY?

"With me it has sometimes been a nice point of inquiry how far a Christian minister and Christian periodical are bound to go, when their course of action may come in direct contact with popular political measures. I have, however, long since come to the conclusion that I am bound to reprove 'wickedness in high places,' as well as low. In this I would be bold enough to be honest, and honest enough to be bold. The more formidable any combination may be to sustain wickedness and oppression, the more imperative is the call for every Christian to exert a countermanding influence. Any plan in this professedly Christian land, which purposes an outrage on humanity and mercy, setting at defiance the sacred principles of eternal justice, I am bound to confront, not with carnal weapons, but by the all-powerful force of immutable truth. Slavery has long existed in this nation in its worst form. Crushed under the iron heel of despotism, two millions and a half of human beings, created in the image of God, are *unhumanized*. Man is transformed into a thing, a chattel, an article of traffic. He is bought and sold at the will of oppressors, compelled to labor without wages, and flogged to his task. Crushed down in the dungeon of ignorance, it is made a crime punishable by law (even with death in some instances), to teach slaves to read God's holy word. The slave by law can possess nothing and claim nothing. He can not sue before any court for redress of wrongs, or petition any legislative body to redress his

grievances. His oath is not allowed against a white man, even if one of his fellow slaves is murdered in his presence. If he attempts to fly from oppression, he is followed by bloodhounds, trained for the purpose, and shot down as an outlaw if he refuses to surrender. Such is American slavery; and among its victims, too, are many pious and devoted disciples of Christ. * * *

"And what is the present attitude of our national government? Why, instead of showing a disposition to have the evil removed, efforts are still making to fortify slavery, and enlarge its borders within our national compact. * * * Now, I ask, have Christians and Christian periodicals no right to speak out on this subject? Do open and undisguised efforts to strengthen, perpetuate, and extend slavery in our nation merit no rebuke from the church of God? In the name of heaven and common humanity, shall this wicked plot be consummated, and Christians in the North sit silent and look on? No; God forbid. Let the voice of every Christian be heard, and his influence felt in this matter. Heaven, religion, and humanity, demand it."

The following will show his views upon another subject.

## WAR.

"What greater calamity can possibly befall a nation than war? The waste of human life and the destruction of property are only a part of the evils. War throws open the very floodgates of vice and every evil work. Its hateful spirit when drank into fills the mind with the worst of passions, and uproots the best principles of the human soul. * * Is it possible to see any thing in war that bears a semblance to the precepts of the gospel, to the example of the meek and lowly Prince of Peace? Is not the spirit of war directly opposed to every pious and devotional feeling? How much, think ye, do young converts feel like fighting?

"But if war is contrary to the spirit and genius of Christianity, is it right for Christian nations to engage in offensive war? Let some philosopher answer the following questions: If it is right for one nation to make war on another nation,

is it not right for one individual to do the same on another individual? If one nation can righteously settle its difficulties with another nation, by resorting to bloodshed and carnage, may not a single individual be justified in taking the same course? Why should it be thought a crime for two individuals to fight even with deadly weapons, when it is pronounced justifiable for two nations to do it? How much worse is a single combat between two blustering duelists than a sanguinary battle between two contending armies? How much worse is it for the crew of a solitary vessel on the broad ocean to declare war against the world, and hoist the black flag, than for one part of the world to declare war against another part? Why should the former be made subjects of a gibbet and the latter be crowned with laurels and covered with glory?"

In the fall of 1845 the subject of this memoir was appointed to a professorship in the Meadvillle Theological School.* Concerning this appointment the Palladium thus speaks:

"Elder David Millard, of West Bloomfield, has been chosen Professor of Biblical Antiquities and Sacred Geography in the Theological Institute of Meadville, Pennsylvania. We learn he has accepted the appointment. We think the selection a judicious one—one that will secure the approbation and confidence of all who are acquainted with his indefatigable labors and unwavering course in the service of his divine Master. The duties of his professorship will require Elder Millard's attendance at the institution about one month in each year."

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*This school was established on a nonsectarian basis, through the united efforts of leading members of the Unitarian and "Christian" denominations. The money by which it was endowed was furnished almost exclusively by the Unitarians, the Messrs. Huidekoper, of Meadville, being the most generous contributors; but, for several years, the "Christians" furnished a majority of the students.

For a period of more than twenty years he continued to fill, in an acceptable manner, this position. Between him and its first president, the Rev. Dr. Stebbins, a strong attachment existed. In 1856 the retiring president wrote to Mr. Millard as follows: "I assure you that my regard for you is not abated by the more and more perfect acquaintance which I have been making with you the last ten years. May our brotherly relations continue till death, and in the heavenly world." And, in a letter to the writer, Dr. Stebbins says: "For the ten years during which I was associated with your father in the instruction of the students at Meadville, I do not remember that we had any difference of opinion respecting how it should be conducted. * * He was true to his own people, while he was true to all." His relations, also, with the other professors were generally pleasant. Though of the five instructors he was the only representative of the "Christian" denomination, yet, during the whole of his connection with the school, he was true to his own people, and never compromised his principles in the least. When the time came to establish a denominational school, and the Christian Biblical Institute was opened, he was a firm friend of that movement, and gave it his hearty support. His connection with the Meadville school closed in the early part of 1867.

From 1846 to 1848, there were no incidents of marked interest in Elder Millard's life. During these years his time was spent mainly in quiet work with the church of his charge. He, however, com-

municated frequently through the press, and was earnestly engaged in promoting temperance and antislavery sentiments. In fact, he was by nature a *reformer*, and could not remain inactive in any movement for the benefit of his race. A friend, Rev. A. A. Lason, writes: "He was a resolute reformer. He hated every species of bondage. He loved liberty, and labored ardently that all men might enjoy it. * * His position in reform and religion were far in advance of the age."

In June, 1847, he preached on the occasion of the ordination of Rev. B. F. Summerbell, at Naples, New York. Elders Jabez Chadwick, Ezra Marvin, A. Stanton, and S. M. Fowler, were associated with him in the services.

He now had many calls to visit churches at a distance; and wherever he went large congregations gathered to hear one who had been to Jerusalem, visited the supposed sepulcher of our Lord, and stood on Calvary. In these labors he was often blessed, and saw many converted.

So great was the interest manifested to hear lectures on Bible scenery, that he finally deemed it his duty to resign his pastoral charge and devote much of his time to this work. In reaching this conclusion, he was chiefly influenced by the belief that he could, in this way, not only interest his hearers, but more thoroughly establish in their minds the authenticity of the Scriptures, and press home essential truths upon some that he could not reach in any other way.

Accordingly, in the summer of 1849, he vacated

his pulpit, and arranged his affairs for lecturing in different places. In his first tour, which was to New England, he was accompanied by his wife and youngest daughter. This tour led him to Portsmouth, New Hampshire, where he had formerly labored. Here he spent two Sabbaths, and enjoyed a delightful visit, at the same time preaching and lecturing several times in the vicinity.

On his return, he attended the New England Christian Convention at Boston, where he was most cordially received, the convention arising *en masse* when his name was announced by the president. On the completion of this tour, he again returned to his home. The following winter was principally devoted to lecturing in his own state.

In the winter of 1849, he wrote and published in the Christian Palladium an article entitled, "Explanations Relative to a Theological School," in which he referred at some length to the state of education in the denomination. "Such," he says, "has become the enlightened taste of our times, that a thoroughly instructed ministry is called for in every direction, and no other will be long successful, in an eminent degree, among a well educated community." He had long entertained advanced views in reference to this subject. In 1835, in his opening address before the New York Central Christian Conference, he said: "Next to religion itself is the improvement of the human mind by means of education." He then urged with much earnestness the importance of establishing a literary institution to be under the control of the Christians in the State of New

York. From that time he was an earnest friend of the movement which resulted in the founding of Starkey Seminary. Of this seminary he was for several years a trustee, and to the last its firm and true friend.

Though the article above alluded to was chiefly devoted to the consideration of the wants of the ministry, and of what was needed in order to establish a theological school on a firm and successful basis, it awakened much interest on the general subject of education. It especially attracted the attention of Mr. A. M. Merrifield, who then resided at Worcester, Massachusetts. So much was this gentleman interested in the subject discussed, that he took the pains to travel from Worcester to West Bloomfield, a distance of three hundred miles, to see the author of the article, and talk over the wants of the denomination in this respect. He also made liberal propositions to aid the enterprise. After a free interchange of thoughts, they finally decided to appoint an informal committee of five brethren to meet in the city of New York, and more fully mature a plan of action. This committee consisted of Messrs. Merrifield, Millard, Barr, Pike, and J. Williamson.

The meeting was held in the month of May, 1850. Elders Pike and Williamson were unable to attend. Letters, however, were received from them indorsing the movement, and agreeing to sanction the action of the three members of the committee in whose hands the business was left. By them a plan was matured, which was embodied in an address and

published to the world. The subject of our memoir was the author of the address. A few closing sentences is all that we purpose to insert. They are as follows:

"Brethren and friends of the Christian connection, we wish you to start simultaneously and unitedly to establish *one* college for our people. You can do it by one strong, united effort, and we shall fail without such effort and co-operation.

"A convention of our brethren from every section is expected to meet in connection with our Book Association, in October next, at Marion, New York. Before that convention we propose to lay our plan; and there, Providence permitting, we will press the subject. We expect that convention will complete the plan, and carry measures into immediate effect for its consummation. In the meantime our conferences will generally hold their annual sessions. Will not each conference seek to be represented there, by appointing one, two, or three delegates to it? Will not each conference also make some expression in relation to the plan we herein propose, that their delegates may feel themselves instructed on the subject?"

The publication of this address, with the accompanying plan for founding a college, brought the subject directly before the brotherhood. It became at once the chief theme for discussion through the columns of our religious papers, and in the local conferences. The latter generally took action in reference to the subject, and appointed delegates to the proposed convention. In the month of October

the convention met, as the address proposed, in Marion, New York. It was probably the largest convention ever held in the denomination, and in none, perhaps, did our ablest and best men ever more fully represent themselves. Many important subjects were considered and acted upon, but upon the subject of education the body was fully aroused. After mature deliberation, the plan set forth in the address was, in the main, adopted, and the preliminary steps were taken which resulted in the founding of Antioch College. To carry the enterprise forward, a provisional committee of thirty was appointed—five of whom should constitute a quorum to transact business. Of this committee Mr. Millard was appointed president; and in perfecting and carrying forward the arrangements which, in the early history of this movement, were so successful, he bore an important part. We shall here enter no further into the history of this college enterprise. With its subsequent history the denomination is familiar. All, however, are agreed that its founders were moved by a high and noble purpose; and to the subject of these pages belongs no small share of the credit to which its projectors are entitled.

At a meeting of the "Book Association," held in connection with this convention, Mr. Millard was re-elected one of the associate editors of the Christian Palladium—a position which he had held for two or three years previous, by appointment of the Executive Committee. This position he continued to fill, to general acceptance, for some years.

During the summer and autumn of 1850, he visited various places in the eastern part of the State of New York, extending his tour to New York City, and to Camptown (now Irvington), New Jersey. Wherever he went, he preached and lectured to large assemblies. Among other places, he again visited Ballston and the home of his childhood, including the house where he was born. He says: "I also wandered over the fields so often traversed by me in childhood. Bordering the farm is a beautiful stream called the Alploss. I wandered along its shores for a distance, where object after object reminded me of some boyhood occurrence. At length, seated in a retired place on its margin, I wrote these lines:

TO THE ALPLOSS.

"Roll on, sylvan stream, as in days when I knew thee,
'Midst scenes of my childhood and youth's sunny day;
Once more on thy margin, delighted to view thee,
I trace thy loved valley and eye thy pathway.

"Fair banks, bright and verdant with foliage and flowers,
Decked out as of yore when I traversed thy side;
Or wooed the coy muses 'midst Nature's own bowers—
Those haunters of thought e'en at life's eventide.

"Endearments that blend with my first recollection,
Are linked with my rambles beside thee, sweet stream;
Still waking to ardor the soul's fond affection,
For scenes in review that have pass'd like a dream.

"Midst changes that Time has enstamped all around thee,
Midst ravages Death has strewed wide in his tread;
Sweet stream, as of old, still unchanged I have found thee,
The same lovely ALPLOSS, still bright in thy bed.

"Tho' in fame thou hast gathered no high predilection,
Tho' thy name is not breathed out to minstrelsy's tune,
Thou art dear to this bosom; yea, dear in affection,
As to Scotia's own bard was his loved 'BONNIE DOONE.'

"Thou wak'nest in mem'ry life's season of gladness,
That kindred household where I mingled of yore;
But reflection is followed by thoughts of deep sadness,
Those kindred far parted must meet here no more.

"Well, roll on, sweet stream, as in days when I knew thee,
'Midst scenes of my childhood and youth's sunny day;
No more may I stand on thy margin to view thee,
But thy mem'ry, fair ALPLOSS, shall live far away."

## CHAPTER XIX

LECTURING TOURS—LABORS FROM 1850 TO 1868.

Much of Elder Millard's time from 1850 to 1860 was spent in lecturing upon Palestine and the scenes of his foreign travels. We shall not attempt to follow him in these different lecturing tours, though in this chapter we shall briefly refer to some of them, and give a few extracts from his published letters. Said a writer* of that time, who was well qualified to judge: "The lectures are descriptive, instructive, and impressive; and no Bible student can listen to them without being deeply moved."

In May, 1851, his arrangements called him again to Canada. Arriving at Oshawa, he was cordially greeted by Elder Thomas Henry, who at once conducted him to his hospitable home. He remained in the queen's dominion about three weeks. At various places large congregations gathered to listen to his preaching, and his lectures excited much interest. While at New Market, he wrote: "This is one of the oldest of our churches in Canada. In

*Prof. E. Chadwick, of Starkey, New York.

this region Elder Asa Morrison, who now sleeps in death, labored with great effect in first planting the cause, and fruits of his devoted ministry still remain." In the same letter he bore testimony to the faithful and successful labors of Elders J. Blackmar, J. E. Church, I. C. Goff, and others, who were instrumental, in an early day, in doing much for the "Christian" cause in that interesting section of country.

Arriving home on the evening of June 7th, he first learned of the death of his daughter, Caroline M., wife of Lucas B. Walker, of Ann Arbor, Michigan. This lady was much esteemed on account of her amiability and social graces. She died June 2d, after a protracted illness, peaceful, and resigned, in the 29th year of her age. Though the event was not entirely unexpected, yet when the final shock came it nearly unnerved him. He afterward gave expression to his feelings in these beautiful lines:

TRIBUTE TO THE MEMORY OF MY DAUGHTER.

Sleep, gently sleep, beloved one,
Companion of the dead;
Thy toils and cares and pains are done—
Rest, rest thy quiet head.

The struggle's o'er; the scene is past!
How calm thy ceaseless sleep!
To ills that life's dark sky o'ercast
Thou ne'er shalt wake to weep.

And yet I scarce can think thee gone,
Thou child so loved, so fair;
I seem to see thee still, as when
Thou climb'd thy father's chair.

* * * * * * * * * * *

In prayer I see thee by my side,
In praise I hear thy voice;
I read thy thoughts to heaven allied—
For thine was Mary's choice.

But ah! too true, the pang is mine!
Thy pains and ills are o'er!
Farewell, my much loved CAROLINE!
On earth we meet no more.

But oh! bright heaven! sure thou art there,
There, 'midst the seraph throng!
An angel's portion thine to share—
Thine more than angel's song!

Then, when a few more days are fled,
A few more sorrows o'er,
Where farewell tears no more are shed,
We'll meet to part no more.

The summer of this year was spent mostly in a quiet manner at home, but later in the season he preached and lectured in several places in western New York, in all of which he was cordially received, and addressed attentive congregations.

During the twenty years and upward that he held his professorship in the Meadville Theological School, he was accustomed, nearly every season, to spend one or more Sabbaths with the church at Spring, Pennsylvania, long under the faithful pastoral charge of Rev. J. E. Church. Between the subject of this memoir and Elder Church a strong

attachment sprung up. They had been acquainted for many years. When the latter was ordained at a session of the New York Western Conference, in June, 1826, the former was one who laid hands on him, and, with others, gave him the right hand of fellowship. Through their long acquaintance, and frequent associations in later years, there was always a good understanding between them. Mrs. Church says: "Your father was always a welcome guest at our house."

In the fall of this year, he visited Spring. Here he preached and lectured to attentive congregations. He also visited other places in the vicinity, and, after performing his duties to his class at Meadville, returned to his home.

In 1852 he took quite an extensive tour through the State of Ohio. "My object was to do good," he says, "as well as to gratify the desire of many to see and hear the man whose 'Journal of Travels in Egypt, Arabia Petra, and the Holy Land,' they had read with at least some interest."

While on this journey he attended a session of the Provisional Committee of Antioch College, which was held at Yellow Springs on the 12th, 13th, and 14th of May. Of the above committee he was still a member. He writes: "All our business was transacted in harmony, with cheering confidence in the success of our noble enterprise."

Having previously revisited Genessee, Orleans, and Niagara counties, in the State of New York, in the winter of 1852–3 he again went to New England, to lecture. He writes: "My lectures

were well attended, and I received marks of friendship that endeared the people to me. * * I reached home on the 11th of February; having been absent fifty days, I had traveled by land and water fifteen hundred miles, and had addressed congregations forty-two times. Not an accident befel me; my health was excellent, and prosperity attended my whole tour. 'Bless the Lord, O my soul, and forget not all his benefits.'"

His time, for several months after his return, was spent principally in the vicinity of home; but in August and September, 1853, he once more went into the western part of his native state, spending his time chiefly in Chatauque County. His Sabbath congregations were large, and his preaching was with spirit and with power. His lectures were everywhere attended with interest.

In the fall of this year he revisited Michigan, and preached and lectured to large assemblies in Marshall, Jackson, Parma, Dexter, Spring Arbor, Battle Creek, and other places. He enjoyed this tour exceedingly, and was deeply interested in noting the improvements which had been made since his first journey through the same section, in 1836. Many persons with whom he had become acquainted at the East had found homes in this enterprising state. Wherever he went, he saw familiar faces; and not only by these friends of former years was he cordially welcomed, but everywhere he received kindly greetings from those who, though they had never seen his face before, still felt that they knew him. He especially enjoyed his visit to Marshall

and vicinity, where he received many marks of esteem.

In the year 1854, his journeys were less extended, though in the summer he visited and lectured in Oswego and Broome counties, in his native state, and in the month of October was present at the United States General Convention at Cincinnati. This convention was largely attended. Important subjects were considered in which he took an active part. The discussion of slavery, especially, caused much excitement, and resulted in the withdrawal of some of the members. The position taken by Mr. Millard was decided and radical. "Sir," he said, "American slavery is either right or wrong. If it is right, we are certainly doing wrong to oppose it. * * On the other hand, if chattel slavery is wrong, all of us ought to stand opposed to it to a man. In my judgment, the question involves too high responsibility to admit of one inch of neutral ground." He then spoke at considerable length with great force and power, depicting the horrors of the system, and condemning it unsparingly, and with marked effect.

On the 10th of January, 1855, he left his home for a tour among the churches in Indiana. This journey was made conformably with earnest and repeated requests which he had received from that quarter. "In two days after starting," he writes, "I found myself in Lebanon, Indiana, six hundred miles from home. During my stay in that state I preached and lectured in many places, and was everywhere kindly received. My Sabbath congre-

gations were in every instance large, people attending from ten to fifteen miles distance. At all places where I spent the Sabbath, meetings commenced on Saturday, and sometimes terminated on Monday noon. Most of the meetings were seasons of deep solemnity, before the close of which additions were made to the church. Many wept under the searching power of God.

"My range of visit and labor was wholly in what is called the Valley of the Wabash. * * People in that section of the country are enabled to live on the 'fat of the earth,' and increase in wealth full as fast as is for their real benefit. May God abundantly pour out his Spirit upon them, that they may with the 'fatness of the earth' enjoy the 'dew of heaven.'"

Mr. Millard returned home on the 17th of February, much worn down by his labors, but highly pleased with his visit, and bearing grateful remembrance of the kind attention received so generally from his many friends.

The subject of these pages had now reached the sixty-first year of his age, and was beginning sensibly to feel the weight of years. Still, when at home, he was in the habit of supplying a pulpit at Taylor Street, in the town of Mendon, about six miles from his residence. About this time he writes: "My health at present is far from good. * * I am solemnly admonished that I am fast passing down the declivity of life. It is now forty years since I first entered the work of the ministry. But still I love that work. * * Many have called me an earnest

and zealous speaker, and often I have been admonished to use more care, or I should wear myself out. But now, in the decline of life, I do not regret a particle of my past zeal. Dull, prosy preaching never was, and never will be, what our sinful world needs. God, heaven, time and eternity, with the destiny of man, are awfully earnest themes to dwell upon. Oh, for an able, earnest, and efficient ministry."

In December, 1855, he again visited the State of Michigan, and during that month and the month of January, 1856, his time was spent chiefly in Oakland, Macomb, Genessee, and Shiawassee counties, in that state. Elder John Cannon had not only arranged a list of appointments for him, but very kindly accompanied him and furnished conveyance. They spent fifteen days together, and visited many places, where Elder Millard preached the word of life to large assemblies. He also lectured on Palestine to audiences that expressed themselves highly pleased. He says: "My visit to Michigan has to me been very interesting. God grant it may be conducive to some benefit to the cause I embraced in my youth, and still love in my declining years."

The summer of 1856 took him again to Rensselaer and Columbia counties, where he preached and lectured frequently to good and appreciative congregations. In the fall of the same year, we find him in Central Pennsylvania, spending his time mostly in Lycoming and Union counties.

In the winter of 1856–7, he journeys again to the State of Ohio. We shall not follow him through this somewhat extended tour. Suffice it to say, that

he preached in many places, and "the people heard him gladly." There was still a freshness and power in his sermons which could not fail to interest and deeply move his hearers; and his lectures were always instructive and interesting.

In the summer of 1857, Mr. Millard made another visit to Pennsylvania, spending his time mostly at Plymouth and other places in the vicinity; and this closed his preaching and lecturing tours for that year.

The year 1858 was spent mostly near home; but he was not idle. His pen was still active, and his voice was still heard in the promulgation not only of the gospel, but also of all measures of reform which he believed the gospel inculcated or sanctioned. He preached nearly every Sabbath, and had many calls to attend funerals. His sermons on such occasions were peculiarly appropriate, and comforting to the bereaved.

During the early part of the year 1859, he continued his labors near home, though occasionally preaching in other localities, conformably with requests received. In the month of August he journeyed through Saratoga, Fulton, Montgomery, and Schoharie counties, in his native state, and preached and lectured in many places to full houses. In December of the same year he visited Greene and Albany counties, where, during that month and in January (1860), he preached and lectured in different localities, and was listened to with much interest by many of the friends of his earlier years,

and by large numbers who then saw and heard him for the first time.

In the summer of 1860 he again went to Canada. In the month of August he took passage in a steamboat at the mouth of Genessee River, and, crossing Lake Ontario, landed at Colborne. Wherever he went he was cordially received, and his congregations were unusually large. Some of the meetings were marked by great spiritual power, and his final parting with those kind brethren was affecting and solemn.

During 1861–62 he supplied the church at Lakeville, about twelve miles from his residence. Notwithstanding his age and increasing infirmities, he endured these labors remarkably well, while at the same time they were highly satisfactory to the church of his charge. He also occasionally attended other meetings, and continued as heretofore to take an active interest in the various reformatory movements of the day.

We are now brought down to the period of time, so fresh in the memory of all, when a million and a half of men were arrayed in arms, and "our ship of state" was made to "reel and stagger as if smitten by thunderbolts and dashing upon rocks." During the great conflict for the maintenance of our national existence, as might be expected, the subject of this memoir felt a deep and abiding interest. Peace man though he was, he felt that war in the defense of the national life, against those who sought its destruction, was just and right. From the first he believed the conflict would result in the

overthrow of slavery. Thus believing, he lent the aid of his pen and voice to help on the cause of his country. Much of his time from the beginning of the struggle in 1861, till its close in 1865, was given to this patriotic work.

In the winter of 1863 he went to Marshall, Michigan, and assisted his son in a series of meetings which continued more than three weeks. He entered upon this work with great earnestness, and several of his sermons evinced the power and strength of his prime. His preaching was signally blest. The revival was a precious one, resulting in the conversion of nearly fifty souls, and in the addition of about forty to the church.

The verses we here insert were written by Mr. Millard when the war of the rebellion was at its hight. They will give the reader an impression of his feelings in those stirring times.

MY NATIVE LAND.

My native land! thy dearest charms
Are shadowed o'er with war's alarms;
With fields of blood and hosts in arms!

Sad tidings come oft and again
From battle-fields bestrewed with slain,
Filling the heart with grief and pain.

Our nation mourns; our land's in tears;
The past has griefs, the future fears;
But still fond Hope our spirit cheers.

Why is it thus? What demon power
Has ushered in this gloomy hour,
With all its Pandemonium dower?

Oppression long, with scourge and brand,
Has struggled on to rule the land,
Till now the fight is "hand to hand."

Tho' despots raise their banners high,
Shall earth's last hope of freedom die?
No; freemen, no! to th' rescue fly!

Strike for the right! our cause is just;
In God we hope, in God we trust,
By his right arm prevail we must!

God of our fathers! aid bestow,
To quell this proud, relentless foe,
Whose aim is Freedom's overthrow.

O God! thy scourging hand I see!
Our nation's sins have cried to thee;
Oh, pity, cleanse, and *set us free!*

He was now beginning sensibly to feel the infirmities of age. While his physical strength had thus far been well preserved, he could no longer endure, as he once could, a continued strain upon his mental faculties. He this year discontinued preaching at Lakeville. He then commenced preaching at South Lima, which was a few miles nearer home. About this time he made the following entry in his journal. "My age admonishes me that my work on earth will soon be done."

He continued to preach at South Lima through the year 1864, and his ministrations were well received. On the 24th of November of that year he wrote in his journal: "To-day, I am seventy years old. Is it possible? In boyhood, I little thought of living so many years—that period looked

so far distant. But as I now look back to childhood, how short and frail the time appears. Yet I know my journey of life has been an eventful one. I have tried to live for usefulness, but, alas! frailties and imperfections have marked my way. I have no room left for boasting. God has indeed been good to me, even in afflictions. I look back through a merciful train of his providences that made me what I am. To him I am wholly indebted for any good I have rendered to his cause or to the souls of my fellow-men. I am now in the fiftieth year of my ministry, and feel assured that my heavenly Father has often given me special aid in preaching the word. Notwithstanding my age, I am yet athletic and even spry. When I walk, I step quick and carry myself erect. My hearing is as good as ever. My eyesight has never failed, and I read without glasses; but I find I am more prone to forgetfulness. I can not think as clearly and rapidly as I once could. I feel that my eventful life must soon end. The exact time I know not, and I am glad it is so. O my heavenly Father, I would submit myself to thee as tenderly as an infant would nestle on its mother's bosom. O my Protector and my Guide, let me be thine for time and eternity!"

During the few years that he still remained in West Bloomfield, we find but few incidents in his history of sufficient interest to the general reader to find a place in these pages. He continued occasionally to supply vacant pulpits in the vicinity of home, and now and then furnished an article for

the religious press. Embodied in verse we here give his feelings on the death of the "martyr" president.

ON THE DEATH OF ABRAHAM LINCOLN.

Ah! chief beloved! thy fall we mourn;
So loth to smite, so kind to spare;
By thee the sword of power was borne,
Yet thou but held a father's care.

Around thy bier we sorrowing stand,
Struck with an awe now felt by all!
Wrapped in the anguish of a land
Now shocked with horror at thy fall!

Thy noblest work on earth is done,
Thine be the patriot's honored grave;
With name inscribed on deathless stone
"He broke the fetters of the slave."

Still deeper be thy deathless name
Engraved in every patriot's breast;
Till ages yet unborn, proclaim
Thy deeds of worth and call thee blest.

Thy life so pure; thy murd'rous foes
Have writ thy name in golden light,
High on the martyr-list of those
Who sealed in death their love of right.

On the 24th of November, 1865, he made this entry in his journal: "So time passes away. My health has generally been good during the past year. I preach occasionally on the Sabbath, and have preached quite a number of funeral sermons. My soul is still alive in the good cause. I love the precious Bible more and more. Precious book! How much it has done for the world, and especially for my own native land!

"The mines of earth no wealth can give
That would this volume buy;
In teaching me the way to live
It taught me how to die.

November 24, 1866, he writes: "Seventy-two years have now passed over my head, and yet I live. I am surprised at my strength and health. My step is yet quick and elastic. My sight has never failed me. Yet I know my time on earth will soon close. But I know in whom I have believed. O Lord, keep me wholly thine. I preach occasionally to different congregations, and am gratified to see the tokens of respect paid me as an aged minister. I repeat, Lord, keep me wholly thine."

With one more extract from his journal we shall close this chapter, and with it closes his residence and labors in West Bloomfield and vicinity. "November 24, 1867: Again, I make a brief entry on my birthday. For some months I have been supplying the Christian pulpit at Honeoye Falls, four miles from my residence. My sermons through my whole ministry of over fifty-two years have been extemporaneous. But I can not preach with that flow of thought that I could twenty years ago. Yet I love the work of preaching the gospel. I think I have failed some physically and mentally since my last birthday. I am now seventy-three years old. O my heavenly Father, keep me by thy mighty power through faith unto salvation."

## CHAPTER XX.

### LIFE IN MICHIGAN—1868 TO 1873.

The subject of our memoir had now resided in West Bloomfield since his return from his foreign voyage—a period of nearly twenty-six years. Fourteen years of his early ministry had also been spent there. Thus about forty years of his life had been passed in that beautiful, rural village. He there had devoted the best years of his life to ministerial labors. There he had been called to pass through scenes of severe trial, and there he had won for himself and for the cause of truth some of his brightest victories.

But time had wrought its changes. Nearly fifty years had elapsed since he first entered that town a young and humble preacher of the Word of Life. Now, having passed his three-score years and ten, he had outlived the most of those who had been associated with him in Christian labor in his early manhood, while of those who, in his prime, he had been instrumental in bringing to Christ, a large majority had been carried by the tide of emigration to the young and growing West—and especially to the State of Michigan. In that state three of

his children were residing. There, as we shall see, he was soon to find a home, and there, in a few brief years, to close his eyes to the scenes of mortality.

The causes that led to this change are sufficiently explained in the extract from his birthday record, which we here insert: "Jackson, Michigan, November 24, 1868: Again I make my birthday entry. This has been a year of change in relation to my temporal affairs. My son has the pastoral charge of the Christian church in this city. I visited him last January, and spent two weeks, holding meetings every evening, and saw some brought to repentance. After advising with him, I determined to sell my little property in West Bloomfield, New York, and move to this place. I did so, and arrived here with my wife on the 7th of last April. I soon purchased a comfortable dwelling, and am now occupying it. Shall probably never change my residence again, till I go forever to dwell in the 'house not made with hands.'"

Notwithstanding his advanced age, he had hardly become settled in his new home, before calls began to pour in from every direction, for him to extend his visits to churches and neighborhoods, near where were residing persons who had heard him preach years before in his native state. He says: "I have gone at such calls, some of which took me over one hundred miles from home. In every place where I went, I was surprised to meet so many who knew me. What greatly added to my joy was to find that a fair proportion of them were converted to God

under my labors in the gospel from twenty to fifty years ago. I have other appointments on hand which I shall fill as soon as convenient. I am still hardy and can endure considerable labor. O Lord, I am thy servant, dispose of me according to thy own will and pleasure."

During the year following, he attended quite a number of appointments, and continued occasionally to write for the press. Some of his articles, especially those on baptism, written in reply to a brother whose views on the subject were undergoing a change, evinced considerable research and much vigorous thought. The following stanzas, which appeared in print in the early part of the year 1869, while full of mournful interest, show that the spirit of poesy still dwelt in his soul.

### MY LAST LINES.

Oh, lead me through the valley
Of Death's dark dreary reign;
The way thou trod'st before me,
Thou Lamb on Calvary slain.
The lamp of life thou bearest
Will chase all fear away;
No evil can befal me,
No tempter lead astray.

Oh, lead me through the valley
Where heart and flesh must fail;
Where earthly kindred leave me,
Let faith and hope prevail.
No merit can I offer
For service rendered thee;
But thou hast died for sinners—
Oh, then, remember me.

To thee I fly, all helpless,
Thou lover of my soul;
Oh, guide me o'er Death's river,
Though billows high may roll.
Oh, take me to that haven
Beside the shining shore;
And land me where Death vanquish'd
Can prey on me no more.

There the celestial city,
With gates all open wide,
Will welcome me to enter,
And there in bliss abide.
Oh, what a flood of glory
Will burst upon my view,
Such scenes of heavenly rapture
As mortals never knew.

The exact time when this poetry was written is not recorded, but that they are the last lines he ever wrote, in poetic measure, there is no doubt. In the birthday entry for this year we find the following: "November 24, 1869. I am now seventy-five years old. My health, the most part of the time during the past year, has been good. I have several times preached in various towns in this state, among them Ridgeway, Rome, Pittsford, Oshtemo, and Sandstone. In this last town I gave thirteen sermons, and God blessed the word to the conversion of a goodly number."

The publication of his "last lines" touched the feelings of his old friend and fellow-laborer, Elder John Ross, and led to a correspondence through the Herald of Gospel Liberty, so pathetic and replete with interest, that we shall reproduce the principal part of it in these pages.

## RETROSPECTION—"LAST LINES OF POETRY."

"'Tis greatly wise to talk with our past hours, and ask them what report they bore to heaven.'

"My Dear Brother Millard: The appearance of 'those last lines of poetry' from your pen, published in the Herald of Gospel Liberty a few months since, awakened in me peculiar sensations, and caused me, in retrospect, to live over again the fifty-four years of my past life. My earliest acquaintance with you was near the close of 1814 or the beginning of 1815. But, if my memory serves me, you were present at the organization of the Christian Church in my father's orchard, in Ballston, New York, in August, 1814. * * * * Among the thirteen that then and there united in church relation, my name was enrolled. On the 8th of September following I was mustered into militia service, with a battalion of detached infantry, under the command of Lieutenant-Colonel Rodgers, and ordered to New York for the defense of the city, then blockaded, and threatened to be invaded by the army of Great Britain, with whom we were then at war. I have often since thought of my soldierly bearing on that occasion. I was slender, timid, and retiring, had never for one moment been in angry combat with any one, and was now too tender and broken-hearted to 'willingly set foot upon a worm,' and yet I was a soldier merely because my country said I *must* be. Thanks to God, I was never called to mortal strife on the battle-field. The only enemy I met in my campaign was 'typhus fever.'

"On my return home, about the 1st of December, I found Elias Smith preaching in that region, and 'no small stir about that way.' I was not present at the meeting, when you publicly volunteered in the service of Christ. The news of your conversion spread rapidly through the region, and the revival received a new impulse. From this period our acquaintance became intimate. In age and religious experience and profession I was a few months your senior. In the work of the ministry I was left far in the rear. * * *

"While teaching school, I think in 1816, I received a friendly letter from Brother Millard, containing this appeal: 'Does the Scripture read, Woe is me if I teach not a school?'

That simple question has remained in my memory for fifty-three years. It was a great means of starting me into ministerial life. For, with all the inducements presented to my mind to enter the gospel ministry, I fear I should have lingered had not the 'woe' from behind crowded me, yea, necessitated me to enter the field. I saw no other way *then* to save my soul; I see no other *now*, but in abiding faithfut in my calling. * * *

"In the spring of 1817, with a certificate of 'good moral and Christian character, and as having a public gift,' signed by Elders Jabez King, Edward Webber, and Elijah Shaw, I left home, on horseback, for a tour to western New York. I must see Brother Millard by the way. I sought him in Greene County, but he was not there. I rode over the lonely road to Roxbury, Delaware County, but found him not. I had attended a few meetings by the way, and began to experience what it was to be a traveling preacher. From Roxbury I took a bridle-path over the mountains to Stamford. The ascent was steep and rocky, and I led my horse up the lonely road. On reaching the summit, I sat down in meditation, while holding my horse by the bridle. I looked toward Ballston, the home of my childhood, and found some relief in falling tears. I then thought if I could be permitted to return home and enjoy the sweets of private, domestic life, I would freely give, for the support of some competent minister, one half of all I could earn. But I found no one to release me from inward convictions of duty, and therefore pressed on. I was everywhere received with the utmost cordiality and kindness, and soon met my dear Brother Millard. On meeting him, my spirit was greatly refreshed and comforted . He seemed full of hope and untiring energy.

"The success that attended Brother Millard's labors everywhere greatly encouraged me. * * But while my dear brother, with praiseworthy faith, at the Master's bidding, had launched out to cast his net into the sea for a draught of fishes, I was paddling my little canoe around in the shallowest water, and very near the shore. I of course caught but few. I soon, however, made up my mind that the best thing I could do was to make the work of the gospel ministry the great prime object of my life. And this resolution has gov-

erned me, as the ruling principle, thus far. And to the degree of faithfulness in which I have pursued the work, I attribute all the prosperity, both in spiritual and temporal things, which has ever attended me.

"In 1822 I came to this place. And here, for forty-six years, in this kind of tread-mill of pastoral labor, this every-day work of feeding, guiding, and guarding the same flock, I have spent the prime and best of my earthly existence. In my early labors I was full of hope that I might live to see grow up a model church, all walking in the truth, and 'growing up into an holy temple in the Lord.' But my dreams of perfection, on earthly ground, have not been realized. Instead of a vineyard in perfect fruitage, I have only had a nursery, from which plants have been steadily taken, to be transplanted in a more congenial clime for perfection.

"And now, Brother Millard, while I yet stand in my pulpit, I have only to cast a look out of the chapel window on the white marble monuments to be reminded where a large portion of my former congregation are reposing. Oh, what a fearful thing it is to live as well as to die. And how awful the responsibilities of the gospel minister! In my ministerial vocation I have seemingly done what I could thus far. But it is the finishing up of a work that crowns it. It is the last touches of the painter or sculptor that characterizes his work. This our great Master felt when he said: 'I have a baptism to be baptized with, and how am I straitened until it be accomplished.' In this strait I now am.

"The largest number of the brotherhood with whom I have formed acquaintance have passed over the mystic river. Is it any wonder, then, that aged pilgrims, like the pale leaf in autumn, lose attraction to things earthly? I often feel weary, and sigh for rest; yet not the rest of being laid upon the shelf, with useless lumber, or that of unconsciousness in the grave, with worms and crawling reptiles. Rest in Jesus, who is not in the grave, or rest in heaven, seems desirable. But this is unattainable until the work is done.

"'Those last lines' of poetry have aroused me to retrospection—in thought to live over again the past. That voice which cheered me in the home of my childhood; which

taught me from the 'Sunny South,' when slavery, which curses at both ends, was rife and rampant; which spake from the land of the Puritans—was heard from far-off Palestine, the home of prophets and Bible scenes, now cheers me from the West, 'where empire makes its way.' Thank God! 'though the outward man perish, yet is the inward man renewed.' It is pleasant to feel the Christian sympathy of early loved ones—the pulsation of a heart in unison with your own.

"I had thought that you would have closed up your earthly labors at your pleasant home in West Bloomfield. But I see that the same indomitable spirit of action and perseverance which has ever characterized you, has carried you farther toward the setting sun. I rejoice that your voice is heard on western prairies, and that your pen has not dried up in the inkstand. I rejoice that, instrumentally, you have given to the church and the world an esteemed and efficient minister. I willed to do the same. I hope God accepts the will for the deed. The increased distance which now separates us lessens the probability of our being able to carry out a suggestion made by you and cheerfully acceded to by me, that, God willing, the survivor should preach the funeral sermon of the first deceased; but this may be of little consequence to any but a few surviving friends. Our 'record is on high.' As I near the closing scene, God appears to grow greater and man less. I see more of God and less of man in the whole scheme of human redemption. Am I not anticipating the day when God shall be ALL in ALL? With the kindest regards to you and yours, I am,

"JOHN ROSS.

"Charleston Four Corners, New York, April 19, 1869."

This beautiful and affecting letter drew the following reply from the subject of this memoir:

## A LETTER TO ELDER JOHN ROSS.

"MY DEAR BROTHER ROSS: Your very affectionate letter of April 19th is before me. I know not what the readers of the HERALD may think of our thus exchanging letters

through the medium of that paper. It may remind them of the love of David and Jonathan of olden times. Ours is only a brief expression of the love existing between David and John, or the mutual affection between two aged preachers, both in the seventy-fifth year of their age. They were both born into the world in the same year, were both born into the gospel kingdom in the same year, and joined the same church. The love they cherish for each other has been unbroken and unmarred for fifty-four years; and, further, we expect that it will not be broken in either time or eternity.

"I read and reread your letter, and now can but imperfectly express the effect it produced on my mind. How it gathered up thoughts, incidents, and events running back through the vista of over a half century. All seemed to pass before like a moving panorama. As you express yourself, I seemed to be living my life over again, with vivid rapidity.

"In regard to the meeting when the Christian Church in Ballston, New York, was organized, I was present; hence, your memory is correct. I was at that time under deep conviction, but had not yet been brought to repentance. I remember when you gave a relation of your mind, to be received into the church, the hope you had obtained, the peace of mind you possessed. I thought what would I give could I but say that of myself. My true conversion to God, as I believe it was, occurred on the evening of December 28, 1814; and our first personal acquaintance commenced early in January, 1815."

After referring at length to his conversion, and other incidents connected with his early religious experience and labors in the ministry, which have already been set forth in these pages, he says:

"I remember well your visit to me in Kortright. I felt to sympathize with you, and bid you God-speed with hearty feeling. I had now fully introduced myself into the gospel, but oh, what a life-journey I have traveled since then! Through what vicissitudes have I passed! O Lord, thou

knowest! Every true preacher of the gospel, to be such, must be baptized into the truths of the gospel. He must feel the awful danger every impenitent sinner is incurring while living in open rebellion against God. He must feel that he is an ambassador for God, to pray them in Christ's stead to be reconciled to God. He must tell them that unless they turn and repent of all their sins, and become reconciled to God, the dark doom of utter despair is before them. To be alive to his duty in this respect, let him keep in mind God's fearful charge, 'When I say unto the wicked, Thou shalt surely die, and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life, the same man shall die in his iniquity, but his blood will I require at thy hand.' Preachers of the gospel have the most responsible station assigned them of any class under heaven. Deeply should they feel and realize this. What faithful minister can feel all this without deep emotions of heart?

"I served in the editorial department of some one of our papers for about twenty years. I think you served in that capacity about the same length of time. You would sometimes chastise an opponent, when he well deserved it thoroughly, but in such a chaste and pleasant manner that, though he would writhe under the lash, it would appear to him like the smiting of a friend, and he might well praise the castigator. I was not quite so fortunate. Some of my editorials were too highly-spiced to actually make my opponents love me. I always yielded the palm to you in that respect. Indeed, I always loved you for your kind, affectionate spirit.

"I recollect in a letter you wrote me some months ago this expression: 'I have never yet felt a temptation to change my denominational connection.' To that sentiment I uttered a hearty *Amen*. That is truly so with me. I have lived at a time when sectarians said they had no fellowship for me solely on account of my religious sentiments; when they closed their meeting-houses, and even school-houses, wherever they could, slandering me besides. But I lived in spite of my revilers. With all the storms I have faced, with all the privations I have endured, my faith has never been shaken for a moment on the God-given platform of the

Bible for our only creed, Christian piety our test of fellowship, and to be only known by the sacred name of CHRISTIAN. I love you, dear brother, for your uniform stability of mind. I always know where to find you. I have written and published several works in defense of our denominational position. Not a sentiment that they contain have I revoked. I still believe them. I believe the body of people to which we belong were raised up at a peculiar time by the direct providence of God. They rose up in three distinct organizations, hundreds of miles apart, unknown to each other, nearly at the same time. These organizations for years remained unknown to each other. And when they became acquainted, they found but little variation of doctrine or practice between them. When has any other religious body thus risen? No history presents a parallel.

"Your only child, a dear son, had arrived at mature age and entered the ministry, strong in mental faculties, only known to be beloved. As fades the lovely, blooming flower, he was taken from this cold world to bloom ever in freshness in the paradise of God. All with him is well. Providence has dealt with me in a propitious direction. God has spared me a son, and put him in the ministry. His success and usefulness are extensively known. Blessed be God. I trust and hope when my earthly mission is finally consummated I may leave a beloved son to more than fill the place of his departed father.

"As to myself, I realize that my earthly labors must soon terminate. Separated from each other so far, it is not probable that either could attend the other's funeral.* Our record is on high, and our grand meeting-place is there. As I realize my sun of life declining, this world's flattering objects look less and less, and I see less to live for. I feel no desire to court earthly fame. I have none to take to myself. 'By the grace of God I am what I am.' If I have seen any good accomplished through my feeble efforts, to God and the

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*Distance rendered it impossible that Father Ross should preach at the funeral of Elder Millard. In the following chapter appears an account of the services.

Lamb be all the glory. I have seen much of the world in my native land, in foreign lands, and even in barbarous nations. My life has been an eventful one. I hardly dare to say I have fought a good fight. I leave that for my divine Master to determine. But I can say I have fought a *hard fight.*

"Finally, farewell, my dear Brother John Ross. Very probably, we shall never meet each other again on earth. If I fall first, do not shed a tear over the intelligence. Say, '*All is well.*' If you are called first by a voice which says: 'Come up higher,' look out for me soon to follow. But while we live on earth, let us be brothers indeed. Let our impaired penmanship still keep up an acquaintance. And when each steps down from the walls of our earthly Zion, and drops the trumpet, may it only be to seize the harp and the crown.

"DAVID MILLARD.

"Jackson, Michigan, May 24, 1869."

The appearance of this correspondence led to the publication, a few months later, of the letter we shall here insert, from Elder I. C. Goff.

## A LETTER TO ELDER DAVID MILLARD.

"FATHER MILLARD: When some months ago letters passed between you and that 'archangel' of the church at Charleston Four Corners, I felt much like following in the wake, and noting some of my own early memories in the work and fellowship of the Christian ministry. Those letters had stirred my heart very deeply; but being a generation almost behind you, I did not dare to assure myself that I could sustain either the kind or measure of interest which those letters had awakened. But things determined me to make a private communication to you.*

"*First:* It has been some time since your letters were written, and in this fast and pleasure-loving age, they may, with the multitude, pass into forgetfulness; and I want to reassure you that there are some remaining in the ministry

*It was a private letter.

—as I know that there are many in the older membership of the Christian Church—who can not consent to forget you or your work.

"*Second:* Because already those ministers among us who were in Christ 'before me,' excepting yourself, have nearly all passed away. Long years have swept over the scenes of their labors and the land of their pilgrimage. But they were a generation of mighty men, and their shields were not 'vilely cast away.' Take them all in all, I shall never see their like again. Of all this sacramental host of God's elect, only you and Brother Ross remain!

"*Third:* Because to yourself I am more indebted than to any other man as an agent in my conversion—as a helper into and a succorer in the ministry. In 1821, I think, I heard you preach in North Rehobeth, Massachusetts; but I was too young to appreciate the sermon, or remember the text. Three years later, in the month of May or June, I attended a general meeting in Father Nott's orchard, at Cheshire, New York. I had never attended such a meeting before; and, though I was a thoughtless youth, while memory serves me any mortal purpose, I shall never forget the music of Buzzell, the solemn earnestness of Shaw, the oily smoothness of Badger, or the earnest stirring prayers and exhortations of Father Millard. I remember well to have felt rebuked by the spoken word. On the 24th of September following, you preached at my father's house, and baptized me. This was one of the memorable days of my life. The text was: 'Behold the man.' How different that sermon to me from that other *Ecce Homo* which has recently so charmed theologians of both hemispheres.

"In March, 1826, when I was inquiring 'what wilt Thou have me to do?' you indicated Canada West as a field of labor. I entered Toronto (then called Little York) on the 17th of March, after a perilous voyage and a damaging shipwreck. I remained in the province sixteen months, and spent my time in a most apostolic way. I traveled over five thousand miles, about one-half of the time on foot, and preached more times than I saw days, and more times than I ate regular meals. In connection with Brother J. Blackmar, I gathered seven churches, extending over all the terri-

tory from Darlington to Hollowell; never having been stopped by any weather, cold or stormy, or for any other cause made a disappointment. And you may be interested to know, that during my ministry of forty-four years—from 1826 to 1860—I have made only three disappointments. In two instances these were caused by death in my family, and the other by a storm of snow which stubbornly refused to allow me a pass; and not in a dozen cases have I been behind the time of my appointments.

"I left Canada in September, 1827, wearing out the same coat and boots which I wore in—a little the worse for wear, to be sure, but the state of my wardrobe did not then much disturb me. Up to this time I had not received in money three dollars for preaching, and yet these were among the happiest months of my life; nor is the mention of my no-salary or irregular board designed as a reflection upon any one. We fared as the pioneers fared among whom we worked, and we were satisfied.

"On the 27th of September, 1827, I received ordination at Royalton, during the last session of the New York Western Conference undivided. Ezra Marvin and Joseph Blackmar were ordained at the same time. And although the sermon was preached by that good man, Mark Fernald, yet I was allowed, as were also the others, my choice for the charge and prayer. So I took my charge from you, while Elder McIntyre prayed for me. I believe you were the only one who expressed any doubts about the propriety of ordaining me, and that only in reference to my age—being only seventeen years old. I thought well of your caution in that matter then, and have ever since. It had not seemed to me that I was old enough to be trusted with the functions of such an office; for young men did not then generally seek ordination—they were passive. For more than forty years, although my field of labor has been somewhat remote from yours, I have heard you when I could, have read all that you have written, and never forgotten or ceased to love you; and within your ministry at home, or in the perils of travel abroad, I have never ceased to pray for you. I am rejoiced that you are permitted to spend the late evening of your over-worked life so pleasantly with your immediate family,

and especially in fellowship with the ministry of your excellent son. May your evening be cloudless, your sun set in glory, and you gathered to the fellowship of heaven and the blessed, whom you have known, loved, and served on earth.

"There is a place northwest of Henry, Illinois, some fifteen miles, which is called 'The Lone Tree,' deriving its name from a solitary oak, which has lifted up its head amidst a thousand storms, and which for ages before the white man broke, or trod, or owned the soil, was a guide to the red man in his journeys. A few weeks since I passed through that country, and not least among the objects of interest I inquired for the 'Lone Tree,' but it had gone. The 'Lone Tree' exists only in history and tradition.

"In much love to your excellent wife and family, and in even more for yourself, I am yours truly.

"ISAAC C. GOFF."

This letter also called forth an answer from the subject of these pages, from which we will make some extracts.

A LETTER TO ELDER ISAAC C. GOFF.

"MY DEAR BROTHER GOFF: In reading your affectionate letter, as it appears in the HERALD of December 18th, it truly affected my heart. * * *

"I well remember the two-days' meeting held in Father Nutt's orchard, in Cheshire, New York, in June, 1826. Doubtless I saw you there among the many young lads in attendance. I also remember well the meeting at your father's house, at the place called Pool's Mills, when I baptized you in the pleasant stream that passes through that small village. Further, I recollect that I said to myself, 'I have baptized another preacher to-day.' I also well recollect your visit at my house, when you opened your mind to me as if you were conversing with a father. From your honest revelation of feelings, I read out your state of mind compared with my own early experience. I counseled you to fear not, but trust in the Lord, and you would find him a present help in every time of need. I spoke of Canada as

an excellent field of labor. My counsel took in your mind, and you soon went there. How ardently did I pray for you! There you found an open field, and the fruits of those sixteen months' labor may well be recorded as among the happiest months of your life.

* * * * * * * * * *

"You speak of a peculiar class of preachers that were raised up in the Christian denomination in an early day. The period of time and the work had much to do in making them what they were. * * They had experienced a deep, thorough conversion of soul; they knew by experience the sanctifying power of the Holy Ghost in their regeneration, and how to direct the wayward and sinning to the fountain of cleansing; they dwelt in their preaching much on experimental religion; they believed strongly in the particular guidance and comforting influence of God's Holy Spirit; they believed in the sacred call to the ministry, and that necessity was laid on them. Tell them that all the spirit they had to aid, enlighten, strengthen, and comfort them, was wrapped up in God's written word, and their answer would be, 'Dear friend, I fear your soul has never been truly converted to God.' In their prayer before the sermon, how earnestly did they entreat their Father in heaven to aid them by his Holy Spirit to deal the word of life to that judgment-bound assembly. Their manner of preaching was not generally the loud and boisterous kind. Though earnest, it was tender and sympathetic. 'We pray you, in Christ's stead, be ye reconciled to God.' Often tears would stand in the eyes of the preacher, and sometimes stream down his face while preaching. Weeping would be seen in the congregation, and sometimes nearly a whole assembly would be moved to tears under a sermon. Revivals would about surely follow where a preacher of this class bestowed labors a few times. For years scores of these young men traveled abroad, and preached more sermons than there were days in each week, as you did in your sixteen months in Canada. They had no missionary society to furnish them funds; and yet they would not leave the field.

"No, Brother Goff, there will never be such another class of young men in our denomination, because it is not called

for; but we need a class of preachers as strong in faith and as full of the Holy Ghost as they were. We need the gospel preached with the Holy Ghost sent down from heaven as much now as we did then. I do know that there is spiritual aid to be sought for, and possessed by preachers as much now as then.

* * * * * * * * *

"I now desire that every minister of the gospel be strong in the faith, that God does vouchsafe his spirit to aid his faithful heralds of the cross, who truly believe and trust in him. Education and native talent combined can never supply the place of the gospel preached with the Holy Ghost sent down from heaven. We have a biblical school started; but if it does not foster, nourish, and cherish a true revival spirit, I for one shall regret that it was ever brought into being.

"Although our fields of labor have been mostly remote from each other, I have generally had means of obtaining intelligence of your whereabouts and your labors. You have seen many souls converted under your labors. Somehow or other, during your forty-six years of ministry, your reputation has been exceeding fortunate. You have had my prayers and affectionate wishes for many years. Always when I thought of you, it was with a kind of fatherly affection. I can say I both respect and love you as 'mine own son in the gospel.' And now how soothing it is to my aged head and heart to learn by your pen that I still have your warm affection. God bless you for it. When the time comes that your figurative 'lone oak' is missing, and can no longer point earth's travelers to their right way, but to be only known in the history of the past, say, 'All is well'—his record is on high.' Again I say, God bless you.

"DAVID MILLARD.

"Jackson, Michigan."

During the year 1870 the subject of this memoir went from home but little. Feeling more and more the infirmities of age, he found in the quietude of his own dwelling his chief enjoyment. But he

was not indifferent to what was going on around him. He was deeply interested in the progress of the church, and in all reformatory movements was quite up to the demands of the times in which he lived.

While attending a temperance meeting in the fall of this year, he declared himself in favor of woman's enfranchisement. He said, "I firmly believe that the scourge of intemperance will never be removed from our land till woman has the ballot. Give her that, and this evil will not long remain." Thus do we ever find him in the front ranks of the hosts of reform—battling alike for the slave in his chains and the slave of the wine-cup; for the cause of peace, and last, but not least, for the equal rights of all, irrespective of color or sex.

On his next birthday he wrote: "Seventy-six years old! What a thought! When young, I never thought of living so long. But now, in old age, when my mind travels back to my boyhood, the time seems but short; and every passing year seems shorter still. * * * The past year has wrought more change in my physical and mental powers than the two preceding, particularly in my mental faculties. Well, God gave me one of the best of constitutions, and it has been severely taxed. I have preached but little during the past year; but I hope, while I live, I may be enabled to do something in promotion of that cause I have plead for fifty-five years. My hope of heaven is like an anchor. Oh, heaven! sweet heaven!"

The year 1871 wrought but few changes in the

life of Mr. Millard. His mental and physical strength were gradually failing. He, however, spent much time in reading, and, when the Bible was laid aside, was most interested in looking over the pages of the old Christian Palladiums, of which he had over twenty bound volumes. In the cultivation of his garden, and in other work which he chose to do, he found the exercise which his active temperament required.

He always felt a peculiar interest and deep affection for the Jackson Church, of which, for upward of five years, he and his wife were devoted members. Till his last sickness his place in nearly all the meetings of the church was filled. On the Sabbath he was a close and attentive hearer of the preached word, and was keen to appreciate a discourse full of Scripture truth and spiritual power. None enjoyed the social meetings more than he. He was also a thorough reader of his denominational papers; and although he could no longer take an active interest in them, he was still much concerned for the success of our various religious enterprises.

On the 24th of November, he made the following entry: "Strange to myself I have lived another year. To-day, I am seventy-seven years old, and am in the fifty-seventh year of my ministry. Why am I spared? My heavenly Father knows. * * My mental labors, by weakness and present failure, have nearly closed, Still, my physical strength is tolerably good. I read without spectacles, having never yet lost my sight. But age has severely broken

upon my mind. My faith is strong. I love to think of former days, and meditate on heaven. Heaven shines gloriously before me."

In the spring of 1872 his health became sensibly affected. About this time he thus wrote to his daughter, Mrs. E. A. Chapin, of West Bloomfield, New York: "Lizzie, when you hear that I have passed away, remember I am fully prepared to go. I have no dread of death. I long to be among the blest, to praise the Lamb forever." Similar messages were sent to his other children.

A few months later he was prostrated by a severe attack of chills and fever, and for several days it was thought he could not survive. During this sickness, he said repeatedly, "If my time has come, I am ready to go." Though his time had not then come, he never fully recovered from that sickness, and it soon became apparent to all that his race was nearly run.

The following is the last record he ever made in his journal—a record now full of mournful and tender interest. "November 24, 1872. My birthday passed quietly; have partially recovered from severe illness. Many of my friends thought at the time it would be my last; but I gave my life into the hands of my heavenly Father, resigned either to live or die. I could feel no anxiety. All was submitted to the will of God, who 'doeth all things well.' 'I know that my Redeemer liveth.' Glory to his name."

## CHAPTER XXI

### LIFE'S CLOSE.

We have copied the last entry ever made by the subject of this memoir in his written journal. The space allotted for the next birthday record was never filled, as months before the time came for that to be made, his spirit had taken its upward flight, and his eventful earthly career was closed.

Rev. Dr Holmes, President of Union Christian College, has kindly furnished for these pages the following extract from a letter written to him by the subject of this sketch.

"JACKSON, MICHIGAN, January 6, 1873.

"In the month of October I passed through a severe term of sickness; and, indeed, its effects upon my constitution are still lingering with me. My mind is much shattered, and my thoughts are broken and scattering. I have entered my seventy-ninth year. During my sickness my mind was calm. Many of my friends and brethren gave me up to die; but never could I say more resignedly, 'Thy will be done' than then. I felt a peace that I could not describe. Oh, that feeling is sweet and glorious. I write with a trembling hand."

During the winter there was little, if any, visible change in his health; but returning spring clearly indicated that his once vigorous constitution was

steadily and surely giving way. Though he still attended to his accustomed duties and labors, it was with but little of his former force and zeal. Indeed, it was evident that his days of toil were nearly over. In the summer he had several severe attacks of sickness which continued to reduce his strength. After visiting him in July, we wrote as follows: "We found father in feeble health, and gradually failing under the weight of years and bodily infirmities. He is conscious that the 'time of his departure' can not much longer be deferred; but, like the apostle, he feels that he is 'ready.'"

He was much affected when he learned that his beloved friend and co-laborer, Elder J. E. Church, had experienced another shock of paralysis, and wrote: "I deeply regret the present case of Elder Church. We know not how to spare him." Little did he think that his own life was so near its close, and that Father Church would so long survive him.

The above was written on the 26th of July, on a postal card, and was about the last note or letter he ever wrote. On the same he said, "My health is not good. I have taken another turn of *chill-fever*. It was very severe. I have not yet recovered from its effects; but I trust I am gaining. I have lost much flesh. I suffer fear that your mother may come down also, running on all the errands, and being broken of her regular sleep. She has been very faithful to me. If there is direct fear of my life, you will hear of it."

On the 2d of August, just one week from the time the above was written, he was prostrated by

the sickness which terminated his earthly life. As usual, though too feeble to have done so, he went to the office for his weekly paper. When he returned, he was completely exhausted, and soon after had a chill. This was followed by another still more severe, on Sabbath the 3d.

On Monday, August 4th, the writer was summoned to Mr. Millard's bedside. Though the latter knew his son, and seemed glad to see him, he was too feeble to enter much into conversation. It was quite evident that he was nearing the end, though it was thought he might yet live several days. Messages were sent at once to his absent children. On the 6th inst. his daughter-in-law, Mrs. E. E. Millard, of Marshall, and his daughter, Mrs. H. N. Chapel, of Owasso, Michigan, arrived, and proceeded to bestow upon him the kind offices of affection, which privilege, however, was to remain to them but for a few brief hours. It was now apparent that his youngest son,* who was in the distant West, though he had been apprised of his father's failing health, could not reach home in season to see him alive. A daughter† residing at Grand Rapids, Michigan, was also unable to be present. The two daughters‡ residing in the State of New York, since in case of his death his remains were to be taken East for burial, were not expected; but would be present at the last sad rites, and would drop affections' tear at the grave of their beloved father.

During his sickness he was not usually much

*Channing Millard. †Mrs. A. E. Crowell.
‡Mrs. M. J. Avery of Rochester, Mrs. E. A. Chapin of West Bloomfield.

inclined to talk, except when in the delirium of fever, but in the forenoon of the 6th he engaged in a very animated conversation with his pastor, Rev. C. I. Deyo, and the writer of these pages. In that conversation, he urged with force the necessity of repentance and reformation of life, in order to gain salvation. Said he: "Press home these doctrines upon the hearts and consciences of your hearers. Tell the sinner that unless he repents and turns to God with full purpose of heart, he has no promise of heaven."

After this conversation he seemed exhausted, and immediately sank into a stupor from which he did not rally for some time. In the afternoon he had another chill, and from that time began to sink rapidly.

Toward evening he said to his son, who stood by his bedside weeping, "Cheer up! the struggle will soon be over." It was then thought he could not survive through the night, but he lingered till 8 o'clock the next morning. About an hour before his death, his son-in-law, Mr. G. W. Chapel, arrived. The dying man knew him, and gave him an affectionate grasp of the hand. He had previously, in a short prayer, committed himself to God, and afterward, while his pastor engaged in prayer, he seemed to join with him. Now, when asked how the future appeared, he replied, "All is well; all is bright." Then, calling each of the family circle by name, that they might be by his bedside, he gave himself up calmly to Death, as a friend, and then sweetly breathed his last—closing his eyes to earth

"only to see his Savior's face, without a veil between."

Thus, in the seventy-ninth year of his age, and fifty-eighth of his ministry, Elder David Millard fell quietly asleep in death on August 7, 1873, at his home in Jackson, Michigan. Around his bed, as he was breathing his last, stood his faithful wife, two of his children, and their companions, and one or two other friends. He had desired that he might have his reason at the dying moment. This wish was granted, and he died conscious that his friends were with him, and apparently with a blessed vision of the "world to come." And so, at a good old age, with a conviction that his work was done, he passed from labor to reward, from toil to rest.

As, according to his own request, his remains were to be taken to West Bloomfield for burial, it was necessary that the services which were to be held in Jackson should occur on the afternoon of the same day that he died. Notwithstanding the shortness of the time, and necessarily limited notice which had been given, a large congregation assembled at the Christian church in that city, and listened to a feeling and apppropriate discourse from the pastor, Rev. C. I. Deyo. We here append the following from the "Jackson Patriot" of August 8th:

The death of Father Millard, which has been hourly expected for some days, occurred at his residence on Francis street, yesterday morning, at half-past 8 o'clock, at the good old age of seventy-eight years and eight months. The death of this gentleman, who was, for many years, one of the leading ministers of his denomination in the United States, demands a somewhat more extended comment than is usual:

but in the absence of any data of our own, we are compelled to rely upon the very interesting sketch of his life and labors given by Mr. Deyo in the funeral discourse which was delivered yesterday afternoon. The obsequies were held at the Christian church at 3 o'clock, and followed thus quickly upon death, because it was necessary to take the remains to New York for burial. Rev. Mr. Deyo based his discourse upon Psalm CXIX. 96: "I have seen an end of all perfection, but thy commandment is exceeding broad." After discoursing of the inevitable law that governs the universe, stamping decay upon every thing from the cycle of the flower to the cycle of a planet, and marking alike every human endeavor and ambition, the speaker found a silver lining to the cloud, in the glorious permanence of God's commandments: "The word of the Lord endureth forever." He then remarked:

"The words of the text seem very applicable to this occasion. They strike me with exceeding force as we perform these solemn services over the remains of Father Millard. As we briefly review that long life spent for the benefit of sinful and suffering humanity, we behold to-day its terminus. That once powerful voice that echoed salvation, is hushed in death; that hand that so readily penned truths that flashed like diamonds over the entire continent, is paralyzed in death. But those truths which he published to the world can never die, and the seeds which he so profusely scattered, God in his providence will refresh with the dews of his grace, and in the grand harvest every golden grain shall ripen; and the fruit garnered shall be as dazzling stars in his crown of glory."

After referring to the sacred regard which the Christian student entertains for the places mentioned in Bible history, the speaker thus referred to Father Millard's travels in the Holy Land:

"Thousands have traversed that sacred soil, and marked with veneration those sacred places where He who is the world's redeemer and the world's life, taught and toiled and suffered to plant the gospel of good news to sorrowing humanity. Among that vast army of pilgrims the historian records the name of *David Millard*. Like the 'wise men,' he followed the star in the East until it guided him to Bethle-

hem; he sat at Jacob's well; he walked through the shady garden of Gethsemane; he was led to Calvary's brow. What a change had come over that land of song and promise, when Father Millard traveled over its mountains and through its valleys! How applicable the words of the text: 'I have seen an end of all perfection.' That once proud city in ruins! That land of the prophet's glory, the poet's song, the martyr's triumph, the Christian's hope, controlled by a semi-barbaric race! That land where the gospel was born, in ruins! Yet that gospel lives on, within the hearts of men, uniting them in the bonds of human brotherhood!"

In the second place, the speaker observed that all human greatness comes to an end; and this led to a discussion of Elder Millard's claims to true greatness, specifying particularly his positiveness of expression, his earnestness and zeal, his boldness of action, and freedom of thought. For illustration:

"While he was pastor of the Christian church at Portsmouth, New Hampshire, slavery was considered a divine institution, and the ministers of religion were afraid to lift their voices against it. An antislavery society was organized, and while the other pastors dared not commit themselves, he cheerfully and willingly accepted the position of president of the society. That was characteristic of his life. The denomination with which he connected himself in early life was unpopular; the principles upon which it was based were unpopular, yet he accepted those principles of Christian union with all the odium that was then attached to them, and manfully and bravely did he defend them to the last."

After discussing his claims to greatness in other respects, the speaker remarked that the most far-reaching intellect must come to an end, and concluded with some brief statistics of his life. Upon conclusion of the services, the remains were taken to the depot, and placed on the express train for the East.

On the morning of August 8th a procession of

friends and former townsmen of the deceased were at the depot in West Bloomfield, New York, and from thence conveyed his mortal remains to the Town Hall, formerly the church in which for so many years he had preached the word of life. Here at 3 o'clock P. M., another service was held, conducted by the Congregational minister* of the place, whose words were full of comfort to the mourners and of respect to the deceased.

How many times, in the same house, had he whose lips were sealed in death, spoken words of comfort and sympathy to other sorrowing ones; and how often from the same place had he urged upon the living the need of preparation for the eventful hour! It was a deeply impressive scene; and the warm sympathy and kind attention shown by those who, in former years, had been associated with him and had enjoyed his society and labors, were peculiarly touching.

After this service the body was conveyed to the family lot in the beautiful Rural Cemetery, at the dedication of which, years before, he assisted, and there committed to rest, in the not drear but quiet grave.

"So Jesus slept; God's dying son
Passed through the grave and blessed the bed;
Rest here, blest saint, till from his throne
The morning break and pierce the shade."

In a few years, at most, those who in sadness bent over his dying bed, or stood with tearful eyes at his open grave, as well as other surviving rela-

*Rev. Mr. Patchin.

tives* who sincerely mourn his departure, will follow him. May they be able to look forward, with a calm and holy confidence, to those realms of bliss where friends shall meet again to know no sorrow, but where the light of God's countenance shall shine upon them forever.

We will close this chapter, and with it *our* part of the mournful but grateful task assigned us with an extract from the obituary notice written by his pastor.†

"I feel that I can do no greater honor to the dead, or pronounce a more truthful eulogy, than to say that Father Millard was one of the great men of his age. That life, could it be re-read to the world in paragraphs and chapters, would demonstrate the truthfulness of what I say. Men have written the name of king, warrior, statesman, poet, high in the scroll of history, but the calling of an embasssador of Christ excels them all, as the brilliancy of the sun excels that of the stars. He loved that calling. As he once expressed it: 'Had I my life to live over, I would ask no higher honor; I have no greater ambition than to be recognized as a *Christian minister*.' But 'how are the mighty fallen!' Out of the fullness of our hearts we seem to say: 'Help, Lord, for the godly man ceaseth, for the faithful fail from among the children of men.'

* * * * * * * * *

"Dear father in the gospel, we bid thee farewell. Thine early associates that have gone before—a Badger, a Morrill, a Shaw, and an army of faithful workers—thou art greeting in the sunny fields of the 'great forever!' We will cherish thy memory in our hearts and enshrine it in the history of our church, and in God's time, as one by one we cross the mystic River, we will greet thee on the other shore.'

*Those of his own family who preceded him to the "better land" have already been named. Of his own brothers and sisters but three of the nine were living at his death. One, Mrs. Jones, followed him in a few months. John F. Millard, a brother, lives at Chippewa Falls, Wisconsin. The only surviving sister, Mrs. M. Bushnell, is living, though in poor health, at Lockport, New York.

†Rev. C. I. Deyo.

## CHAPTER XXII.

DISTINGUISHING TRAITS OF CHARACTER—WHAT MADE FATHER MILLARD A MARKED MAN AS A PREACHER AND WRITER.*

A New England reporter of my address, delivered at the Hyannis camp-meeting in August, 1873, in the interest of the Biblical Institute, represented it as reflecting upon the intelligence and professional qualifications of our old ministers. The disingenuousness of the report in this respect did not escape my notice at the time, but I suffered it to pass uncorrected, hoping that for certain reasons it might be less harmful than a public brotherly contradiction; but now, that I am asked to prepare a few pages for the forthcoming memoir of Father Millard, under the above caption, it would seem proper and necessary that I should, in some manner, correct the misrepresentation. This I choose to do by introducing here so much of the address as referred to them.

"It has been objected to the education of the ministry, 'that our first ministers were ignorant and

*This chapter was written by Rev. I. C. Goff, of Irvington, New Jersey.

uneducated' men, and that notwithstanding this, great success attended their ministrations. If it were to any considerable extent true that they were 'ignorant and uneducated,' still the great changes of times and circumstances would destroy the force of the objection. But it is not true.

"*Elias Smith.* Was he an 'ignorant and unlearned man?' Who that heard him preach, or has read his Autobiography, New-Testament Dictionary, the volume of his 'Christian Herald,' or any other of his works, could make such a charge!

I am in the habit of reading the latest issues of American literature, and am free to confess that for intelligent and interesting authorship, terse and finished composition, his will not suffer by comparison with any of them.

"Was Dr. Jones an ignorant man? We must do much for the education of our average ministry to get them up to his plane. Barton W. Stone was a fine classical scholar and profound biblical critic. This no competent party will deny who has read his twenty volumes of the 'Christian Messenger.' And for this reason his influence in Kentucky, Illinois, and Missouri is more widely felt in ecclesiastical society than that of any other writer or preacher of the present century. William Kinkade was a thorough critic in Greek and Hebrew, and a writer whose compositions for power and purity are not surpassed by any thing in our language. And then there were Clough, and Millard, and Badger, and Plummer, and Fernald, and Shaw, and Hathaway,

and Morrison, and Taylor, and Bailey—men, all of them, who were not only the peers of average ministers in other denominations, but, like Saul, 'head and shoulders above them.' We want means to educate our average ministry up to their standard. I have always regarded these pioneers among us with veneration, as raised up by God for special purposes. And the more I study their characters and work, and their influence upon the thought and spirit of the age, the more profound is that veneration."

As Luther and Knox and Wesley in the Church, Cromwell, Washington, and Lincoln in the state, were raised up for special work, so these men were raised up and qualified, supernaturally I believe, for the accomplishment of the greatest work in the church since the apostasy. Prominent and pre-eminent among these honored servants of God, in the middle states at least, was Father Millard. During a period of more than forty years, he occupied the van in this grand unsectarian movement—was the captain, under Jesus, of the Christian hosts, and the target of bitterest opposition.

Between him and Elder Joseph Badger, his worthy and efficient associate during nearly the whole of this period, there was such dissimilarity as admits of the most generous eulogy of both, without prejudice to either. They were as Moses and Aaron. God knew the one "face to face." The lifting of his voice or rod was always in the name of God. The sea was divided, the flinty rock sent forth living floods for the famishing thousands of

Israel. He was in the quaking, blazing mount with God, and talked with him "face to face." Then he descended to posts of greatest responsibility and peril, and lived and worked and died to save his people. The other was a good speaker, a man of poetic nature and resistless eloquence.

During the whole period from 1824, until his retirement from the ministry, I knew him well, and for much the largest part of that time intimately, and I do not believe there was, during that period, any Christian minister of any denomination, from the Hudson to the Alleghanies, who enjoyed an equal popularity. He had preached in almost every county in the state, and in many of them, as Saratoga, Albany, Greene, Otsego, Cayuga, Seneca, Yates, Steuben, Wayne, Ontario, Livingston, Monroe, and Genessee—his ministry had been eminently successful. From these counties have gone out colonies, families and friends, into every other county, and section of the state, and indeed through all the western states, who bore with them a charmed memory of his apostolic ministry.

During a period of twenty or thirty years, an appointment announced for Elder David Millard to preach on any day in the week, in any part of New York, Michigan, or Canada—excepting only in cities and large towns, where the slavery of sect influence could be more successfully exerted—would bring together eager crowds, and often from many miles distance.

But what made him the marked man that he

was? *First: His presence and individuality.* Like Smith, Clough, Plummer, Badger, Barr, and Walter, his *presence* commanded and always received attention. He was above the medium hight, symmetrically formed, with a head and face once seen never to be forgotten. He was made, and meant to be, a leader, and such he was apart from others. He would have been that in the field or forum, as a politician or civilian. During his whole public life, I do not recollect an act of ambition for place or position among his brethren, though leadership was generally accorded—even forced upon him. Some men, as Cromwell, Luther, Bunyan, Patrick Henry, Clay, Jackson, and Lincoln, are never allowed the enjoyment of obscurity,—no matter under what circumstances they commence the career of life. The laws of attraction and repulsion not more certainly disturb the abnormal condition of substances than do the moral and spiritual forces the conditions in which men and women are born. We see instances all through the histories of the ages, and in our own time and country especially, where genius and innate nobility, encountering the formidable front of circumstances, find their way, under divine providence, steadily and surely to eminence, distinction, and honor; while glory and wealth, inherited by the mean and profligate, are the most pitiable forms of disgrace and contempt.

*Second: In the manner and character of his preaching.* This was original, direct, and unique. He copied no one, and could not be imitated. His style

was not that of the essayist—it was not elaborate or exhaustive. He seized the strong points of his subject, and by a manner all his own reduced them to a most natural plan, and in a manner to produce the strongest conviction. His were eminently the method and manner of the embassador. Every sermon was a message from the Master, and direct to his hearers. He had no policy. His mission was not to please men by preaching "smooth things," and he seldom did it by mistake or accident. Nothing in the matter or manner of his preaching indicated a purpose or desire to make personal friends; and yet it seems to me that I never knew a minister who had more or truer friends than he had. *True*, they must have been, as their friendship was awakened by their interest in the truth which he preached, and in his earnest and truly apostolic manner—illustrating an important truth that a minister's friends should be made in Christ and brought by the way of the cross. Those who understand the amount of work performed by Christian ministers forty years ago, and especially by one like Father Millard, who gave his whole time to the ministry, will readily perceive that he could have little time for what is known as "pulpit preparation." With rare exceptions, even to the close of his ministry, he preached without manuscript or even a brief. And yet his thorough knowledge of the text of Scripture, and of its significance, made his sermons not only eminently practical, but entirely respectable, and even notable among scholars. As a preacher, he had few scholastic or artistic embel-

lishments. According to the rules of the schools, he was no orator; and yet, if to move deeply all hearts by the presentation of Christian truth and the manner of its presentation be eloquence, who has known one more successful!

*Third: Unity of purpose and devotion to the ministry.* This was another cause of his marked success as a preacher. He was only a minister. He was not doctor, lawyer, teacher, merchant, farmer, or speculator. According to the apostolic direction, "he gave himself wholly to the work of the ministry;" and his profiting was apparent to all. He was concerned only with the message of mercy, tenderly addressed to the sinning and lost.

His devotion to the ministry, as that of most of our old ministers, proceeded from two causes: First: He believed himself called of God to the work. Second: He believed that the ministry of religion was the appointed means of saving men; that "God, through the foolishness of preaching, saved those that believed." Under such convictions of its responsibility, the ministry must be an earnest work, can not be made secondary to any other work, calling, or interest, can not be exercised for profit or abandoned from want.

This belief in a special call to the ministry was common to the whole Protestant ministry until within fifty years, and universal, I believe, among the Christians until within twenty-five years. And the raising of a question among us on the subject has seemed to develop about this: First: That some

who thought themselves "called of God," were probably mistaken. Second: That volunteer defenders of the new theory of "no call to the ministry," easily convinced themselves and every body else of its correctness as applied to themselves. The difference, practically, between the two theories, seems to be this: If it be not specially the duty of a man or woman to preach; if there be to them no "woe is me if I preach not the gospel," they will not follow the calling to their personal disadvantage. If any other calling or profession is open to them promising more of profit, or ease, or honor, they readily and easily make the change; while others, like Paul and Peter, under the undoubted and ever-present conviction that they are required to forsake all to follow the Master in this calling, even to letting the "dead bury their dead," cheerfully make proof of their ministry "in much patience, in afflictions, in necessities, in distressess, in stripes, in imprisonments." * * "By honor and dishonor, by evil report and good report; as deceivers and yet true; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing and yet possessing all things."

That a variety of opinions exist on this subject, and also in the character and moral influence of the nominal ministry, will not be questioned. "Some preach Christ of envy and strife, and some also of good will." "Some preach themselves, and some preach Christ Jesus the Lord, and themselves only as servants for Jesus' sake." "Some feed the flock

for 'filthy lucre,' and some of a ready mind." "Some are lords over God's heritage, and some are examples to the flock." "Some are weeping sowers of the precious seed, and some are wolves in sheep's clothing, 'not sparing the flock.'"

Elias Smith enumerates five kinds of ministers. "Those whom God has made and sent;" "those whom men have made and sent;" "those whom the devil made and sent;" "those who made themselves;" and "those who never were made!"

Supposing this enumeration exhibits no unjust discrimination, that it fairly "grades up the profession, it is not strange, since only one kind out of the five, were "made and sent of God," that the remaining four should challenge the credentials of the fifth. Father Millard believed that he was called of God specially to the work of the ministry, and his hearers believed it—believed it of necessity. It was the only solution of the problem of his devotion and almost universal success.

Another cause of Elder Millard's success as a preacher, was his truly evangelical views. He accepted heartily the doctrine of Christ's divinity, as opposed to the dogma of his mere humanity. The title "Son of God," as applied to Jesus, signified to him more than "adoption." It was more expressive to him than that of any office, even the highest, whether on earth or in heaven. His nature was more than human—more than angelic; it was divine. He was the "only-begotten Son of God." He believed in the *divine and perfect inspiration of the Holy Scriptures.* They were for him the high

and ultimate written authority for the church. He did not tone down their claims or teachings to the standard of the scientism of Spencer, Herbert, Huxley, Darwin, Renan, or Theodore Parker. He did not doubt that "until the great account between Christianity and science is liquidated, there will be an appearance of collision or disagreement which does not really exist."

He believed in and preached the absolute, unqualified, and universal necessity of *regeneration*, and this with him was more than change of purpose—more than reformation. He believed in and preached the doctrine of the direct influence of the Holy Spirit, in and for all Christian work. And with such convictions, as might be expected, his ministry was exercised with great unction, and specially attended with divine power. Wickedness and religious indifference were always and everywhere challenged by his searching preaching, while his prayers and exhortations were ordinarily more nearly irresistible than those of any other minister I ever saw.

And finally, what made Father Millard a marked and successful minister, was his pure moral character, his beautiful and consistent spiritual life. They were ever in harmony with his teachings—the expose of Christian principle. In this Father Millard, and all those ministers among us who "preached the gospel with the Holy Ghost sent down from heaven," differed from modern sensational, mechanical, revival mongers, whose moral

characters proclaim them not the "God-called," but the counterfeit, the cheat, and the fraud that they are—the scandal of the church as are "rings," robbers, and corporations of civilization.

*Father Millard as a writer and author.* Under this head I have chosen to say what may seem proper to be said of the order of his talent, as viewed from a literary standpoint. In early life he enjoyed the advantages only of a good English education; but his success in teaching before he reached the age of twenty, as also his subsequent successes, leave us no room to doubt his thoroughness in all his studies. He was not pedantic. No man more detested mere literary pretentions. He thoroughly digested all the matter of his pages and pulpit efforts. If his education was not classical or "liberal," in the technical sense, it was one described by Dr. Rush as "never finished." His whole life was a school full of earnest exercises and marked successes.

When a conference of brethren in western New York, in 1824, decided to publish the "Gospel Luminary," Elder Millard was unanimously chosen editor, because, as Elder Badger said, "his more thorough scholarship pre-eminently fitted him for the place." During the five years of his editorial connection with that paper,—three as sole editor and two as associated with Elder Clough,—he sustained himself to the satisfaction of his patrons, and fully justified the wisdom of the selection.

On retiring from the editorial chair in 1831, he became a regular contributor to our denominational papers east and west. The interest awakened and

sustained by his letters, essays, disquisitions, and reviews, for the next twelve years, is so well and generally remembered, as to render only this reference to them necessary.

His style as a writer was direct, clear, forcible, and singularly Anglo Saxon—neither elaborate nor brilliant, but a model in composition which allowed the critic no cause to complain of redundance, ambiguity, or uncertainty. He never offended good taste. Was always heartily in earnest in his subject, and succeeded readily in securing such a copartnership of interest with his readers as to make the completion of a letter, essay, or volume once begun, a necessity.

We have said that his education was not "liberal," and yet his acquaintance with geography, history, ancient and modern, sacred, profane, and ecclesiastical, with the arts and sciences, with current literature, sacred and secular, was more thorough probably than that of the average graduate of American colleges. The respect for his talent of competent judges may be inferred from the fact that about 1828 the Unitarian Association of Massachusetts, which had consented to the republication by Elder Badger of the smaller work of Noah Worcester, D. D., on the "Divine Sonship," for circulation in the west, asked in return the privilege of publishing a cheap edition of "Millard's True Messiah," for general circulation in New England.

Such testimony from an association of such literary standing, and his subsequent connection for twenty years with their theological school at Mead-

ville, Pennsylvania (representing the Christians), as Professor of Biblical Antiquities, alike satisfactory to the institution and creditable to him, sustains all the claims which we can desire to make. Of his journal of travels in "Egypt, Arabia Petra, and the Holy Land," his largest, latest, and most important work, now that it has been before the American people for thirty years, passed through four editions, and been read by so many thousands, it remains only that we reaffirm our convictions of its merit as expressed years ago: "We deem this the most interesting book of travels of the many relating to the countries, nations, and customs of which it treats. It is not so voluminous as Robinson, so fascinating in style as Stephens, or so pretentious as Clark or Olin. But as the result of the personal observations and examinations of a faithful, competent, earnest student of sacred geography and biblical antiquities, its condensed form, concise manner, and the richness of its matter, renders it to us the most interesting work on the subject in market."

# SELECTIONS

FROM

# THE WRITINGS

OF

# DAVID MILLARD.

# INFIDELITY REFUTED.*

## CHAPTER I.

### EVIDENCES OF AN OMNIPOTENT SUPERINTENDING POWER.

From whatever view I am enabled to take of the vast universe, so far as it may be scanned by human reason, especially the world in which I live, I am compelled to admit the existence of a GOD—a rational, omnipotent, and independent God. Matter in all its varied forms, evidences perfect design, and *design* always supposes some designer or originator. If we embrace the lifeless system of atheism, and say that all we see sprang into existence by *chance*, we may be constantly looking in vain for the same chance to produce like wonders. Uninhabited islands might people themselves. Chance may produce *confusion*, but never *order* to any great extent. The tornado may prostrate the mighty forest, and chance may throw the falling trees into promiscuous confusion, but neither the tornado nor chance will construct any portion of them into a ship or a neatly-finished dwelling. An artificial globe now

*The title given a manuscript—of which this paper comprises the principal part—prepared for the press by Father Millard more than thirty years ago. It was left among his writings to be published after his death.

before me is the work of an ingenious architect, the mechanical demonstration of a beautiful design, and yet how infinitely inferior is it to the globe on which I dwell. A vast number of the whole letters of the alphabet, printed on little detached pieces of paper, may be hurled chance-wise on the floor. The process may be repeated hundreds of times, and yet in not one instance will the right letters fall in proper order so as to spell out my name; much less would they fall in such order as to make out one page of any book in existence—one of Seneca's morals, or a proverb of Solomon. That beautiful doll is the fruit of ingenious mechanical art, and bears faint resemblance to a human being. It did not come by chance, but is the work of an ingenious designer. Does that artificial globe disclose any more design than the globe on which I dwell? Does this book evidence any more design than the volume of nature spread out before me? Does that doll evidence any more design than a human being of which it only bears an imperfect resemblance?

If chance would produce the whole volume of nature, why can it not produce a neatly-printed book? If chance would produce man, why can it not construct a doll? If the smallest piece of mechanism we see evidences design and a designer, is it possible for us to cast our eyes over the vast field of nature, and not trace the handiwork of at least one infinite architect? Most assuredly, with the Bible in my hand, I see the evidence in all nature of the existence of a God; but whether from nature alone, without any knowledge derived from

the Bible, we should be enabled to determine the existence of one only living and true God, will be a matter of after inquiry. That it took an infinite creative power, be that power one God or many gods, to produce nature as it is now spread before me, I think amply evidenced by nature itself.

Nor is pantheism less free from difficulties than atheism. Suppose that I admit that *life* is a mere innate principle of matter, and that both life and matter are eternal—suppose I say that life is the soul of matter, and that both have eternally existed, what do I gain? Absolutely nothing. Life, abstractly considered, is not a conscious intelligent agent. Does a mere unconscious principle govern, order, and regulate the vast universe? Can we for a moment suppose that this infinite machine, with all its revolving and changing parts, has for six thousand years been regularly governed and kept in its astonishing order by nothing more than an innate, unconscious principle? With as much propriety might we submit our necessary every-day business to the direction and performance of an unconscious principle, with the whimsical expectation that it would all be transacted with perfect order and precision.

If we adopt this principle under the name of pantheism, we are conceding the doctrine of atheism in the abstract. Does atheism deny the existence of a God? So does pantheism, unless, indeed, an unconscious principle could properly be called God. A certain modern pantheist has published to the world that all the God he believes in is *life* and

*motion;* that these pervade the universe, and are the soul of matter. Now such a system subjects its advocate to the dilemma of having too much of his kind of God, unless it is better. Life and motion are often extremely corrupt and vicious. This, then, would be an unconscious, corrupt, *no god*, which is atheism, substantially in its worst form. Separate conscious rationality from whatever we may be pleased to call God, and we reduce our ideas of a deity below the standard of heathenism itself. The heathen have ever believed that the images they bow down before, are only imperfect representations of conscious invisible beings, which is more than can be said of what modern pantheists have to present in the room and stead of God. In fact, the whole system has less of sober sense and sound reason to sustain it than heathenism itself.

The very moment we divest God of rational consciousness, every thing, being and principle in the universe, is thrown into the scale of absolute *fate* and *necessity*. The same *laws of necessity* that govern the planetary worlds, govern every being that inhabits them. *Life*, as an innate principle, acts itself out as the governing principle of every thing it pervades. If every thing is set in motion and kept in motion by this unconscious principle, then every motion is only the effect of an absolute unconscious cause. Whether that motion be the motion of thought, or blowing of the wind, or whether it be an explosion of human wrath, or the bursting of a volcano; whether it be a war of bloodshed, or a war of the elements, it is only the effect of one gov-

erning principle which operates uncontrolled on all matter and mind. Such a system strikes directly at the root of every moral principle, breaks down all distinction between virtue and vice, and asserts with brazen front that on the great scale of events there is no such thing as *wrong*. It strikes at all moral law; for what are moral laws good for so long as the irresistible law of *necessity* does, and will unchangeably control all matter and mind in the universe? This system, when carried out legitimately, laughs at all legislation, and aims at universal anarchy. We hear infidels of the Owen school reprobating all laws designed to curb or control human nature. Some of them do not blush to assert that nature ought to go uncontrolled, and that the world will never be happy till nature in each individual is permitted to act itself out unrestrained. Such indeed, is the genius of infidelity, whatever name, or form it may assume, when carried out to its legitimate ends. It leads to universal anarchy. It establishes itself at the expense of all moral government, and aims at the uprooting of the very moral principles which bind society together.

## CHAPTER II.

### THIS POWER EVIDENCED IN NATURE IS ONLY ONE GOD.

There are three grand ideas which seem to predominate throughout the human family: First.

There is a conscious, omnipotent, creative, and governing *power*. Second: That man is destined to an existence after the death of the body. Third: That there will be a general retribution after death. These three ideas are held, in some shape or other, by nearly all nations of which we have any direct knowledge. They are sentiments not confined to Christian nations alone, but such as most generally pervade nations where the Bible is not read nor even known. Now, may not the general prevalence of these sentiments be regarded as strong *presumptive* evidence of their truth? Is the whole world, comparatively, mistaken on these important points, with the mere exception of a few self-boasting philosophers?

If it should be said, these notions are but false traditions, derived originally from the Jewish Scriptures, that acknowledgment would go very far to establish the extreme antiquity of these scriptures. But one convincing reason with me why I can not regard these ideas as merely traditionary in heathen nations, is the universal existence of polytheism among these nations. The Jewish Scriptures teach that there is but one God. If, then, the notion of an omnipotent, creative *power* was carried from the Jewish Scriptures into all nations, how happens it that heathen nations hold that *power* to be myriads of gods? Might we not reasonably expect to find as much as one nation wholly ignorant of the Bible, and yet holding to the existence of only one God; that is, holding the tradition correctly? But as this

is not the fact, we are driven to the conclusion that these ideas were enstamped on the rational mind by the God of nature; that there is a "true light," which, to a certain degree, "lighteth every man that cometh into the world."

We see that man is naturally a religious being, naturally inclined to reverence and worship something. From the same inward principle that makes man religious, originates the three grand ideas which we have before named. The same principle which moves man to be religious, gives scope to his thoughts and enables him to grasp such ideas as continually feed and perpetuate in him religious feelings and desires. What Christian does not see the special providence of God in this? Besides, the fact that religious worship is common in every nation, carries with it strong presumptive evidence that man is under obligation to pay homage and worship to an omnipotent power. That all religious disposition is the mere chimera of the brain, wholly depending for its origin and continuance on fabulous tradition and false education, will not pass with the sober and reflecting. Its general prevalence evinces that it is not founded in imposition, but on sober duty. He who sets up his philosophy as opposed to all religious worship, arrogates to himself more wisdom than whole nations combined. He assumes to be wiser than the mass of mankind from time immemorial.

No nation, however, without some knowledge of the Bible, has been enabled to come at the fact, that there is only one living and true God. If the great

volume of nature spread out before us evidences supreme creative power, it does not determine that power to be only one infinite being—one God. It is only by either direct or indirect knowledge of the Bible that we can arrive at this fact. The Mohammedan believes his alkoran; the alkoran recognizes the writings of Moses, and hence teaches that there is one God. No nation, with all its learning, philosophy, and wisdom, has ever (independent of the Bible) been able to find out that there is only one living and true God.

With the above facts considered, the deist may well be taken to task for the origin of his faith in only one God. He declares his firm belief in one independent deity. At the same time he sneeringly rejects the Bible as a revelation from God. But from whence does he derive his faith? He boasts that he reads his religion in the great volume of nature spread out before him. But may he not be asked to put his finger on the page in the book of nature where he reads there is only one living and true God? The deist says he draws his faith in the clearest possible manner from the works of creation combined with reason. Why, then, do not heathen nations do the same? Why do not the Hindoos and Chinese see what the deist says he sees so plainly? Why do they not read out in nature that there is only one true God? Is it because they have not the Bible to help them to this truth? Most certainly it is. And does the deist read his faith in one God as plain because he first learned it from the Bible?

Most certainly this is the fact, for without the aid of the very book he condemns, he never could have arrived at his present faith in the Deity. If deism is the only rational religion, and this clearly revealed by the works of nature, is it not astonishing that it has not long since taken the place of the polytheism which pervades all heathen nations? Let the deist remember that while he asserts his religion as that evidenced by all nature, he sets himself up as wiser than whole nations together. He says he learns with perfect ease, without the aid of the Bible, what whole nations without the Bible have never been able to learn. Let him, then, carefully look over his evidences again, and he will find that the Bible has had more to do in making him a believer in one God than every thing else.

But the deist says he came to the decision that there is only one God from the order existing in the government of the universe. He reasons that *order* is always the evidence of union. He imagines it there were a plurality of gods there would be disunion among them; that the order which now pervades nature would be broken up, and that disorder and confusion would shake the universe. This philosophy indeed looks plausible; but let us examine it: The same difficulty arises in testing this argument that did in the examination of the deist's belief in one God. If existing order throughout the universe furnishes conclusive evidence that there is only one God, why do not heathen nations see it and embrace the doctrine? Why has not deism long since annihilated the polytheism ot the heathen

world? Does deism really combine the vast fund of reason which it arrogates to itself? Why, then, do not strong reasoning minds among the heathen, with all their labor, arrive at what the deist asserts to be as clear as the sun at noon?

But the deist's conclusion, that disorder and confusion must necessarily follow a plurality of gods, is based on the supposition that either a part or all of those gods must necessarily be corrupt and imperfect. And why would this be necessary? I can see no cause for such a conclusion. Now, suppose we admit a belief in a plurality of good, holy, and perfect gods. Such would be sure to act in harmony; for, notwithstanding numbers, perfection will always harmonize. He who believes in a plurality of gods, I should suppose would be most likely to believe in a plurality of perfect gods. If he does, where is this evidence gone? How does the harmony of nature prove to such a man that there is only one God?

In a word, abandon the Bible and all books which recognize the truth of the Bible, at least of the Old Testament, and there is not one conclusive evidence within our grasp to do away polytheism. There would not be left one convincing argument to establish a belief in only one living and true God. If it were possible to sweep the Bible out of existence and out of memory, deism would lose its *eyes;* it would no longer read the existence of one independent God. Finally, destroy the Bible and deism would be destroyed with it, for it only lives in a land of Bibles.

## CHAPTER III

### THE WRITINGS OF MOSES.

We now come to the examination of the writings commonly called the Old-Testament Scriptures, of which the writings of Moses stand first in order. These writings bear evidence of extreme antiquity. They were indeed considered ancient in the days of Josephus, and will, we believe, on proper examination of collateral testimony, be reasonably admitted as the most ancient writings now in existence. If this point is duly established, it will also be admitted that it is utterly impossible to prove the facts they contain by reference to the writings of any author cotemporary with Moses, as the writings of no such author have come down to us. We shall, then, be mainly dependent on the internal evidence of the writings themselves, added to the well-known customs of the Jewish nation, to establish their truth and authenticity.

The five books attributed to Moses contain not only a sketch of the most extraordinary historical events, but also a code of laws for a whole nation of people. The events therein stated have been believed by the Jews as a people for several thousand years, if we can attach any credit to their most ancient writers subsequent to Moses. In like manner, the statute of laws given by Moses has ever since been regarded as of divine authority by a

whole nation. We may then well inquire, if these writings are fabulous, how came that whole nation to be so egregiously imposed upon?

These writings do not simply detail great events which had long preceded the age in which Moses lived, but they point that very generation to marvelous events wrought before their eyes. To establish this point, I need only refer the reader to Deut. xi. 2–8:

"2. And know ye this day: for I *speak* not with your children which have not known, and which have not seen, the chastisement of the Lord your God, his greatness, his mighty hand, and his stretched-out arm,

"3. And his miracles, and his acts, which he did in the midst of Egypt, unto Pharaoh the king of Egypt, and unto all his land;

"4. And what he did unto the army of Egypt, unto their horses, and to their chariots; how he made the water of the Red Sea to overflow them as they pursued after you, and *how* the Lord hath destroyed them unto this day;

"5. And what he did unto you in the wilderness, until ye came into this place;

"6. And what he did unto Dathan and Abiram, the sons of Eliab, the son of Reuben; how the earth opened her mouth and swallowed them up, and their households, and their tents, and all the substance that *was* in their possession, in the midst of all Israel:

"7. But your eyes have seen all the great acts of the Lord which he did.

"8. Therefore shall ye keep all the commandments which I command you this day, that ye may be strong, and go in and possess the land, whither ye go to possess it;"

Now, if the great and astonishing events mentioned in the above paragraphs were not known to the people to whom these writings were given, would

they not at once have been rejected as false, and Moses been hissed as an arrogant retailer of fiction?

It is, however, asserted by some infidels that Moses never wrote the books ascribed to him; that they were written in some after-age, and only appeared in the name of Moses. To refute this assertion, another strong collateral evidence comes up before us. A copy of the law written by Moses was to be deposited in the ark of the covenant, by an express ordinance contained in that law:

"And it came to pass, when Moses had made an end of writing the words of this law in a book, until they were finished, that Moses commanded the Levites who bore the ark of the covenant of the Lord, saying: 'Take this book of the law and put it in the side of the ark of the covenant of the Lord your God, that it may be there for a witness against thee.'" Deut. xxxi. 24–26.

There was also a copy of this book to be left with the king:

"And it shall be, when he sitteth upon the throne of his kingdom, that he shall write him a copy of this law in a book, out of that which is before the priests, the Levites: and it shall be with him, and he shall read therein all the days of his life: that he may learn to fear the Lord his God, to keep all the words of his law, and these statutes to do them." Deut. xvii. 18, 19.

Here it will be perceived that this book of the law was to be carefully preserved in a noted place, not only as a record of things done, but as a standing statute of both a nation and their king. Now, in whatever age after Moses these writings might have made their appearance, the people must natu-

rally claim convincing evidence of their authority. Had they been forgeries at the time of their appearance, the inquiry naturally would have been made, Have they been preserved, since the days of Moses, in the ark? Has a copy been known to be there? Has a copy been kept with the king, as the law declares it should be? and did the king copy the one he has from the copy preserved in the ark? If all this could not be made to appear, these laws, as a new thing, would not be received by a whole nation just coming up, as they naturally would be, after the reputed author and giver of them had been dead many years.

Could any man now invent a book of statutes, and then make the people believe that this book of statutes contained acts of the Legislature of the State of New York fifty years ago, and that the people had, ever since that time, been observing them? As impossible would it have been for the law of Moses to be received by a whole nation for what it claims to be, if forged and brought up at any age after Moses was dead and gone. Permit me to ask any infidel, Was such a thing ever known as that a set of forged laws, claiming to be the work of a lawgiver long since dead, was ever palmed off on a whole nation? Till he can first show the possibility of this, let him cease to say Moses did not write the books attributed to him. Let him cease to call those books forgeries made long after Moses was dead. Let him remember that the Jewish nation, so far as we have any knowledge, have, from Moses

till the present time, acknowledged the writings attributed to Moses to be genuine. If the writings of Moses are not genuine, when was the forgery committed? and how was that whole nation drawn into this marvelous duplicity?

The law of Moses is so closely interwoven with certain great and astonishing events connected with the Jewish nation, that it establishes the truth of those events, and those events also prove the genuineness of the law. Indeed, a considerable part of the law regulates the commemoration of those great events by peculiar festal celebrations. Now, if these events had never occurred, and the people had never before heard of them, how could a law possibly be palmed off on them regulating the celebrations of fictions? Further, these laws do not regulate the celebrations of events which were said to have occurred long before that generation, but those of recent occurrence. The books declare where that law was given, and where this nation was when the law was given. They were in the wilderness of Arabia, and had just come out of a state of bondage in Egypt. If they never did come out of Egypt, and never did travel in the wilderness, as these books declare, when could an impostor make that nation believe the contents of these books? How could he make that nation believe they had, as a nation, ever since observed those laws, when in reality they knew nothing about either the laws or the circumstances under which they were said to have been given?

When we simply read of certain festal days annually kept in a nation, at first they strike the mind as of little significance to us. But when we ascertain that each one of those feasts were instituted to be observed annually, in commemoration of some very important event connected with that nation, they often assume an important signification. Now, the Jewish nation had three such feasts; the first to commemorate the last awful plague that fell on the Egyptians, on the night of Israel's departure out of Egypt, called the feast of the passover. Fifty days after that they received the law at Mount Sinai, and a feast was instituted in commemoration of the giving of that law, called the feast of pentecost. Another feast was instituted to commemorate their dwelling in tents during their wanderings in Arabia Petra, called the feast of tabernacles. Now, how could those feasts possibly have been instituted if not correctly founded on the events they are designed to commemorate? How could an impostor impose them on a whole nation if those events never transpired? Suppose, fifty or one hundred years after those events are said to have transpired, an impostor should endeavor to impose them on the nation. He would have to first prove the nation had regularly observed them annually, when the nation had never even heard of such feasts.

## CHAPTER IV.

### EVIDENCES OF A GENERAL DELUGE.

Among the great and extraordinary events recorded by Moses, is that of a universal deluge. It is, then, worthy of inquiry, Have we any evidence on which we may rely, aside from the testimony of Moses, that such an astonishing event ever occurred? In answer to this we may say, the globe gives most astonishing evidence of having undergone changes which would only have been produced by a deluge, similar to the one described by Moses. Were those changes few, and only on one portion of our earth, they might possibly be accounted for on the principle of a partial flood; but while these marks of a general inundation of water are met with in every country explored by civilized man, the traveler, if even an infidel, is obliged to exclaim, "We live in a world that has undergone astonishing revolutions—leaving evidences that even the ocean, at some vastly remote period, has either wholly or in part changed its bed, or otherwise having broken from its confinement has swept over the earth and washed even the summits of tall mountains." Forest trees, imbedded at a vast depth in the earth, are often found in different countries, sometimes in a petrified state. Says Malte Brun:

"Most naturalists consider pit-coal (and the same may be said of other bituminous substances) as being in a great measure a product of the vegetable and animal kingdoms. Such an origin appears at first marked out by the numerous remains

of the organic bodies, particularly of well-known sea-animals which are found in coal-mines; by the impression of many plants, particularly of the fern tribe in the chistos clay, which forms the roof of these mines; by wood, still partly in a lignous state, and partly bituminated; so that we can, from such appearances, trace, as it were, the process followed in the formation of coal from one point in the scale to another.

"Fossil ears of corn, impregnated with silver, with copper, and with other metalic substances, have been found in Switzerland, and near Frankenberg, in Hesse. Petrified fruits have been found on hights where they do not now grow. A trunk of a petrified tree has been met with on Mount Stella, at four thousand feet above the level where the last shrubs grow. Entire beds of petrified wood exist at the elevation of fifteen hundred feet above the sea, near the town of Munda, in Spain. In the environs of the town of Rheims, in France, are to be found quarries filled with transparent belemnites, with sea-urchins, and with pyrites of different forms. There are likewise to be seen, in mingled confusion, amonis, fossil talc, petrified wood, and pieces of potter's earth, full of impressions of leaves. The canton of Courtagnon, in France, presents a bank of shells of several myriameters in length, and nearly two in breadth. It contains a quantity of fossils preserved entire, and some have even retained their color and polish. Below Montmirail, in France, there is a very extensive bed of sand filled with fossil shells of every kind. This bed is five metres in hight. Quarries in other parts of France furnish nearly the same fossils, as well as petrified wood, which resembles the true chestnut-tree. France still further supplies an example of one enormous bed of shells, covered with no other substance. I allude to the faluns of Touraine, one continuous bed of broken shells of about nine ancient leagues in superficial extent, and at least twenty feet in thickness. The whole mass of shells is estimated at one hundred and seventy millions of cubic toises.

"Other countries in Europe are not less abundant in fossil shells. Twenty pages would be insufficient to enumerate the places of Germany where they are found. The north and

south of Europe do not yield to the central parts in this respect. In Sweden they are found in vast quantities, three thousand feet above the sea. Finland and Norway abound in shells, some whole, and others almost changed into earth. In Greece and Spain we often travel over nothing but shells. Romond found them in the Pyrenees, upon the summit of Mount Perdu, at the hight of 10,578 feet. They are found in the Alps at the hight of 7,446 feet. Throughout Europe, wherever there is limestone, may be found marine shells."

Other parts of the world are similar to Europe, with respect to the abundance of shells. Vast heaps of them exist in Lybia, in Barbary, and in gold mines in Guinea. Mount Lebanon and Mount Carmel are sown with petrified oysters. The mountains of China are covered with them. In Siberia are vast quantities of marine shells. The United States and Canada contain enormous beds of calcareous matter. On a mountain in Georgia is a vast ridge of oyster shells. M. de Humboldt refers to a high chain of the Andes covered over with petrified oyster shells, at an elevation of thirteen thousand two hundred feet.

Remains of other sea animals are abundant in many parts of the globe; of these, fishes are the most frequent. Nor are the fossil remains of quadrupeds less generally extended over the globe than those of marine animals. The author already quoted says:

"These are found accumulated in regions where similar animals do not now exist. Some are buried deep in beds of gypsum, as found in the environs of Paris. Others are found in beds of sand, or marshy ground, as the greater parts of the bones of elephants. The *megalonyx*, an unknown animal of the tribe of sloths, of the size of an ox, is found in Virginia; also the *megatherium*, discovered near Buenos

Ayres, and which joins the character approaching that of the sloth, the bulk of a rhinoceros."

Skeletons of an enormous sized elephant called the mammoth, have been found in various parts of Europe, northern Asia, and North America.

"The animals, the remains of which are now found in caverns, evidently appear to have retired thither of themselves, to seek shelter from some sudden revolution, the irresistible evidence of which, notwithstanding, involved them in general destruction. Were they flying from a sudden inundation?"

Without adding any thing more to this catalogue of antiquities, which we could greatly enlarge, we may now pause and inquire, What could have produced these astonishing appearances? By what means were such vast quantities of sea shells, fishes, and other sea animals carried on the land to places remote from the present ocean, and even to the tops of lofty mountains, where their petrified remains are now to be seen in astonishing numbers? Could any thing have accomplished this but an immense deluge of water? Is it not also highly probable that the same deluge threw into masses the vast beds of calcareous matter found in various sections of the globe, intermingled with which are sea shells, turtles, alligators, and the bones of other animals in a petrified state?

Before dismissing these evidences of a general deluge, there is another fact connected with them which must be admitted, namely, that a portion of the globe has either changed its climate, or that certain animals which inhabited northern regions have changed constitutions. The last suggestion, how-

ever, can not be admitted, as the remains of tropical plants, trees, shrubs, and fruits, are found in petrifactions, far to the north where the bones of the elephant and rhinoceros are also found. Trees and plants have not changed constitutions. Has not our globe, then, undergone an astonishing change of climate, or how are we to account for the skeletons of tropical animals being found in vast numbers in the frozen regions of the north? Malte Brun continues:

"The marine fossil animals are in a great measure foreign to the coasts of those countries where they have been found buried. The Abbe Fortis has discovered that the petrified fishes of Mount Bolca, in the Veronese, have their corresponding living species in the seas of Otaheite. According to Linnaeus, the porpites of Gothland appear to be petrifactions of the medusas of India. The madrepores, so abundant in the frozen solitudes of Siberia, exist only in the equitorial and tropical seas. The greater part of the petrified shells that are found in England, are now to be met with occupying living tenants only in the Atlantic Ocean toward the coast of Florida. Scheucher has given the description of many of the fossil shells of Germany, which do not exist in a living state in our seas, or perhaps in any quarter of the globe. The greater part of the fossil plants which were found near Lyons are foreign to our climates. There was recognized there in particular the fruit of a *myetanthes*, the *polypodium*, and the *adiàntium*."

In different parts of Europe remains of tropical wood, plants, and fruit have been found. In closing his account of the animal tribe in Siberia, the same author remarks:

"Such is the picture which the physical geography of Siberia at the present time presents. But it must have been different at an epoch when large herbivorous animals, similar to those of the torrid zone, occupied rich pastures which

must then have supported them in this country, and which presuppose a very mild temperature. We have already called the attention of our readers to the numerous remains of elephants and rhinoceroses, and other animals of the torrid zone, which have been found in Siberia along the Issim, the Irtysh, the Obi, and the Yenisel, and the very shores of the frozen sea. The bones of quadrupeds are found mixed with sea shells, and other bones which appear to be the skulls of the largest inhabitants of the ocean. They are met with along the river sides, in beds of earth. The liaikh of islands are composed entirely of gravel, ice, and the bones of elephants, rhinoceroses, and cataceous animals. They have even found rhinoceroses, or mammoths, or Siberian elephants quite entire, with part of the skin in a good state of preservation.

"These astonishing remains of an animal population foreign to the present climate of Siberia, has given rise to various conjectures. It is unnecessary to refute the learned Bayer who wished to consider them as belonging to elephants which accompanied the Mangolian and Tartar armies. The immense number of bones found is adverse to such a theory, although no admixture of the remains of marine animals had been present. Pallas thinks they may have been carried to their present station by a deluge, but they present no trace of having been rolled, or dragged along for any length of way. These circumstances concur to make us consider them as the remains of animals which had lived in the very places in which they are found. But how could these animals have subsisted in a country so barren and cold? For the solution of this problem, it has been supposed that Siberia must have been at one time much more temperate and fertile than now. Was this owing to a different position of the eliptic, producing a different state of the terrestrial zones?"

Such are the candid statements and reasonings of a geographer, who was most probably an infidel or atheist—a skeptic on the subject of Divine revelation. These facts, however, are awfully sublime and

convincing to the Christian of two things: First, of a general deluge; and, secondly, that at the time of that deluge our globe experienced a revolution which produced an actual reversion of its zones; that it experienced at least a half revolution from south to north, which changed the torrid zone to the frigid, and the frigid zone to the torrid. This, in addition to its diurnal motion, could not fail to produce a breaking up of the fountains of the great deep, —a general deluge as well as a changing of a part of the bed of the ocean; at least, such is the philosophy that irresistibly forces itself on my mind in contemplating the facts already enumerated. Indeed, if I had never heard of a Bible, with the foregoing facts before me I must have been driven to this very conclusion. Let the man who doubts the truth of Divine revelation attempt candidly to account for the foregoing existing facts, in relation to the present state of our globe, on principles independent of a general deluge, and I doubt not the result will be a refutation of his own philosophy, and the final acknowledgement of an awful fact recorded by Moses—a general deluge.

## CHAPTER V.

### TRADITIONAL EVIDENCES OF A GENERAL DELUGE.

The belief of all the ancient nations, and the confirmation of many writers of antiquity, go very far

to confirm Moses' account of the deluge, and show that no article of ancient history is better supported. I will here present a few strong authorities on the subject. The first authority among the heathen writers is that of Berosus the Chaldean. From his testimony we may learn the opinion of the Chaldeans respecting the flood. If we change the name of Noah for that of Xisuthrus, it will appear that Berosus has the whole history of the deluge complete. He says:

"Very anciently, the gods being greatly offended at the wickedness of the human race, foretold to Xisuthrus that they intended to destroy the world by a deluge. Xisuthrus immediately set about building a ship of very great dimensions. After many years, a prodigious vessel was constructed, and Xisuthrus, with his family, entered it with a multitude of creatures which were to be preserved. The flood came, the face of the whole earth was covered, and the vessel which carried the only surviving family of the human race, was buoyed up and floated on the boundless deluge. The waters at length abated, and the ship chanced to land on a mountain in Armenia, called Ararat."

The same author says that, nigh to his own time, "large pieces of timbers were still seen on those mountains, universally supposed to be pieces of the ship of Xisuthrus." Many other Chaldean writers mention the same things; so the belief of the Chaldeans in the deluge rests on the most unquestionable authorities. Moreover, the certainty that they did believe in it, is a consideration of great weight, for Nimrod, a great-grandson of Noah, founded their empire but a short time after the deluge; and they, of all the ancient nations, were the most likely to

have correct information, as far as depended on tradition.

Varro, the most learned man the Roman state produced, says that "in ancient times there was a universal deluge in which the human race were nearly all destroyed." He says that the flood took place sixteen hundred years before the first olympiad. Now, it is known that the first olympiad took place 776 before Christ. This account admirably corresponds with the Scripture chronology; for 1,600 added to 776 makes 2,376; whereas the Mosaic chronology places the flood 2,348 before Christ, a difference of only twenty-eight years in a range of time so long. When we consider the learning of Varro, and that his chronology was drawn from the Greeks and Egyptians, and came through a different channel from that of the Scripture, we may well be astonished at this coincidence, and can have no rational doubt of the correctness of the facts in question.

Seneca, the celebrated Roman philosopher and historian, is very particular on the subject of the deluge. He not only says the same things as the above cited authors, but goes much further into the subject, assigning what were the probable causes of the flood. He moreover says, as the world was once destroyed by water, so it shall again be destroyed by fire.

Few men were more extensively read or more deeply learned in history than Josephus, the Jewish historian. He affirms that we read of the deluge and the ark in the writings of all the barbarian his-

torians; and that all the eastern nations were uniform in their belief of that article of the Mosaic history.

Vassius says that a tradition prevails among the Chinese that Puoncuus, with his family, escaped from the universal deluge, and was the restorer of the human race. Even among the Indians of North and South America many traditions of a general deluge prevail.

I shall here close this enumeration of authors with the great and respectable names of Strabo, Plato, and Plutarch, all of whom express their belief in a general deluge. Plutarch, particularly, says that Deucalion, when the waters of the flood were abating, sent forth a dove which returned with an olive leaf in her mouth. It may, indeed, be said that he copied this from the history of Moses; in reply to which we only need answer: if so, then he doubtless gave credit to that history.*

The ark was also called by the Greeks *kilbotos*, which would seem not to be a word of Greek origin. It is in this way that the city Apamea in Phrygia, seems to have become particularly connected with the memory of the deluge. This city was anciently called *Cibotus*, whether in commemoration of the deluge, or whether being so called, the name was afterward referred to the ark, it is difficult to say. At any rate, the people of this city seem to have collected or preserved more particular and authentic traditions concerning the flood,

*Whelpley.

and of the preservation of the human race, than are to be met with out of the Bible.

A specimen of this is given in a medal preserved in the cabinet of the king of France, and is too remarkable to be overlooked. It bears on one side the head of Severus; on the other a history in two parts, representing, first, two figures inclosed in an ark, sustained by two stout posts at the corners, and well timbered throughout. On the side are letters, on the top is a dove; in front the same two figures which we see in the ark are represented as coming out and departing from their late residence. Hovering over them is the dove with a sprig in its bill. (Double histories are common on medals). The situation of these figures implies the situation of the door and clearly commemorates an escape from the dangers of water, by means of a floating vessel.*

Many more testimonies might be adduced on this subject; but from those already stated, those who are disposed to tax the history of Moses with falsehood or absurdity, may see something of the nature of the controversy in which they are engaged.

### GENERAL REMARKS ON THE WRITINGS OF MOSES, AND OTHER OLD-TESTAMENT BOOKS.

That the world, and the races of living creatures that inhabit it, had a beginning, are facts not wholly dependent on the writings of Moses for support. These facts are admitted, even by infidels, because they are confirmed by reason.

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*Calmet.

Moses has given us the only history of the creation with which the world is favored. If his account is not true, then the world is utterly ignorant of the formation of this globe, of the origin of man, and of every living thing. Sweep the writings of Moses from credibility, and the mind in traveling back arrives at a dark chasm, beyond which there is no passing. How this world came into being, and how it became peopled, are inquiries calling for answers which can not be given. They grope after facts which must not be known. They seek a knowledge unattainable and shrouded in everlasting darkness.

Let us examine, for a moment, what means Moses had from which to derive a correct knowledge of many of his most important historical facts, even independent of Divine revelation. Methusalah died during the year of the flood. He had seen and conversed with Adam many years. Shem, the son of Noah, had seen and conversed with Methusalah. Both Abraham and Isaac had seen and conversed with Shem. Jacob had converse with his father (Isaac), and lived to converse with many of his grandsons, and with several of these had free opportunity to converse. Thus it will be seen that the history of the creation was handed down from Adam to Isaac by passing through only two successive individuals. Coming from Isaac to Moses, it was equally direct, and through a much shorter period. We may then well suppose that Moses, being instructed in all the learning of Egypt, was prepared to write out, even

independent of Divine revelation, the great historical events he records.

The book of Genesis gives us the only account we have of the peopling of the earth after the flood. It says, "These are the families of the sons of Noah, after their generations in their nations; and by these were the nations divided in the earth after the flood." Learning and profound research have very conclusively established the countries where the descendants of *Shem*, *Ham*, and *Japheth* settled, as well as the original extent of their dominions. This has been done by the learned Rollin and others to my entire satisfaction. But without the aid of profound learning, who that can read his Bible, and has read of such people as the Assyrians, the Elamites, the Lydians, the Medes, the Ionians, the Thraceans, but will readily acknowledge they had Assur, and Elam, and Lud, and Madai, and Javan, and Tiras, grandsons of Noah, for their respective founders? And who that derives this knowledge from his Bible, but considers it a valuable treasure?

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We here notice an objection. As the book of Deuteronomy records the death of Moses, it is urged that Moses could not be the author of that book. In reply we would say, we are free to admit that the books of Moses give evidence of having been revised and copied by a later author; most probably by the prophet Samuel. The same may also be said of the book of Joshua. In this latter revision, what if some names more recently given to certain

places had been inserted in room of those used in the days of Moses and Joshua? Would this circumstance invalidate the authenticity of those books? By no means. We are free to admit that this may have been the fact. We are free to admit that either Joshua or Samuel appended to the last book of Moses an account of his glorious death. Nor does the admission of this fact in the least invalidate the truth of that account, or the authenticity of the entire book itself.

That the book of Joshua is genuine, is confirmed by very conclusive evidence. Apply to this book a similar course of argument to that we have already applied to the writings of Moses, and you will find its authenticity very strongly confirmed. The fact is, the book asserts things which purport to have taken place in the presence of a people who were living when it was written. If the wonderful events therein stated had never occurred, at what time would this record be brought up and palmed off on a whole nation, who never before heard of the events it sets forth?

The exterminating war against the Canaanites, detailed in this book, is used as an argument by infidels. If true, say they, it would not have been sanctioned, much less appointed by a God of justice and mercy. But why not against a people whose cup of iniquity was full? Did an infidel ever think of impugning the justice of God for sinking whole cities by earthquakes? Has not a God of justice an equal right to sweep off a people by the scourge of war as by an earthquake?

I find that even Paine admits the probability that the books of Ezra and Nehemiah are genuine, though he would discover no marks of inspiration in them, which is not to be thought strange in a deist. These and the subsequent historical books in the Old Testament are to be mainly regarded as authoritative records of the Jewish nation, in which more than simply the writers of them were interested in having kept correct. I shall therefore pass them over, with but one general remark. The authoritative manner under which these records were made is certainly to be regarded as some guarantee of their general correctness. That even some errors might afterward have crept into them, especially in relation to dates and numbers, would not be a matter of surprise, when we consider the vast number of times they were transcribed previous to the art of printing. That in some small instances such may have been their fate, we do not positively deny; yet when we consider the special care practiced by the Jewish scribes in counting both the words and letters contained in each new-made copy, it affords very strong confidence in their general correctness. We shall, therefore, leave for the present the historical part of the Old Testament, and pass directly to the prophetical portions of it.

## CHAPTER VI.

SCRIPTURE PROPHECY RELATING TO CERTAIN CITIES, NATIONS, AND EMPIRES.

The extent of Scripture prophecy is vast and various. Its records occupy a very great portion of the sacred volume. In exploring this field, I hardly know where to begin, and can only make a few prominent selections. I shall, then, first very briefly notice some prophecies relating to cities, nations, and empires, showing their precise and astonishing fulfillment.

I speak first of cities, but shall not dwell on the well-known prophecies of Nineveh and Tyre. Where are their former grandeur, power, and riches? Who was it that declared that "utter end" should be made of Nineveh, "that exceeding great city of three days' journey—of Tyre, the most celebrated city of Phœnicia, and ancient emporium of the world; who said: "I will lay thy stones, and thy timber, and thy dust in the midst of the waters; I will make her like the top of a rock; it shall be a place for the spreading of nets in the midst of the sea?" Who has accomplished these denunciations with such exactness? So thoroughly was Nineveh wiped out, that even the site of that great city was disputed among authors and geographers! Tyre just preserves the marks imprinted on her by prophetic word, "a rock whereon fishers dry their nets."

Pass to Babylon. Its walls, its hanging gardens, its palace, its temple of Belus, its lakes, and its embankments need not here be described. But I would ask, Who predicted by name, more than a century and a half before, Cyrus the conqueror of this haughty city, the deliverer of the Jews, and the monarch that issued the decree for rebuilding the temple? Who foretold the very plan which he adopted for effecting his purpose? Who spoke of the "two barred gates and the gates of brass not being shut;" of the "drying up of the river;" of the "might of the defenders failing them;" of the "posts running one to meet another, to show the king of Babylon that his city was taken at one end;" of the "heat of the feast, and the drunken and their perpetual sleep?" Let history tell.

Go next to the ruins of Petra. And here I can speak from my own personal observation. That city was once the capital and emporium of ancient Edom. It was situated on a plain of three miles in circumference, environed by perpendicular mountains of rock, rising some hundreds of feet. There were but two narrow passes to enter it. These could easily be closed and defended against a large army. The excavations in the sides of these tall cliffs are indeed wonderful. They consist of several temples, dwellings, a theater, and many tombs. They evidence the vast wealth of the city at the time these works were in progression. Petra, in its time, was the common center where the whole trade of Arabia, Egypt, and Syria met, the source from which all

precious commodities found their way to Egypt, Gaza, Jerusalem, Tyre, and Damascus. The location of Petra had doubtless been chosen for its seeming impenetrable safety. But for its daring wickedness, its final desolation and abandonment, it became a subject of prophecy: "I will make thee small among the heathen, and despised among men." "As the overthrow of Sodom and Gomorrah, and the neighboring cities thereof, saith the Lord, no man shall abide there, neither shall a son of man dwell in it."

How improbable must this prediction have appeared at the time it was made, especially to the wicked and idolatrous Edomites. But whoever may visit these wonderful remains, may read in what meets his eye the truth of this prophecy to the very letter. A large tribe of Arabs dwell in their tents at a short distance from these remains, but not one takes up his abode in one of the dwellings so beautifully sculptured in the rock. Nor will they permit them to be inhabited by any other class of people. For over twelve hundred years these remains have stood without a human inhabitant. Leaving other noted cities, whose destruction was previously as plainly a theme of prophecy as the three above named, I proceed to notice prophetic fulfillment in relation to nations.

The present state of Egypt no less distinctly confirms the ancient prophecies. "It shall be the basest of kingdoms; neither shall it exalt itself any more among the nations; there shall be no prince of the

land of Egypt; the scepter of Egypt shall pass away." Such was the voice of the divine oracle, uttered at a time when Egypt was one of the mightiest of the kingdoms of the globe, and no more likely to be a degraded nation than the loftiest of the present powers of the earth. No other nation ever erected such durable monuments of the arts; no country numbered so large a catalogue of kings. Its learning was proverbial. The population of its cities and its country, as recorded by ancient historians, almost surpasses belief. It was the granary of the world, the cradle of science; but now, for more than two thousand years, has it been sunk in degradation. Solemnly did I meditate upon these awful fulfillments of prophecy while traveling in that portion of our globe.

Again, let me ask the reader to look at the graphic description given in prophecy of the descendants of Ishmael. His descendants, the Arabs, have been in every age, and are still, what was foretold they should be, a wild, unsubdued people, an uncivilized and independent nation, who retain their habits of hostility toward all the rest of the human race. "He shall be a wild man," says the word of prophecy, "his hand shall be against every man, and every man's hand against him; and he shall dwell in the presence of all his brethren." Still, adds the same prophetic spirit, "I will make him fruitful, and multiply him exceedingly; I will make him a great nation." How true, as I am able to attest, is every item of these prophetic sayings!

## CHAPTER VII.

### PROPHECIES RELATING TO CHRIST.

Here, to be brief, I shall come directly to the subject, and notice what I regard as the most important facts relating to our Lord's life, character, and works, as predicted by ancient prophets.

Christ's birth was to take place when the scepter was departing from Judah and the lawgiver from between his feet. Genesis XLIX. 10. It was to be when the city of Jerusalem and the second temple was standing. Haggai II. 6–9. It was to be when a general expectation of him should prevail. Malachi III. 1. It was to be while the royal house of David continued distinct from others, though exceedingly depressed. Isaiah XI. 1. The birthplace of the Messiah was expressively fixed to be Bethlehem Ephratah, to distinguish it from another Bethlehem in the tribe of Zebulon. Micah v. 2. The family from which he was to spring was that of Abraham, through Isaac and Jacob to Judah, and from his tribe to the royal line of David, the son of Jesse. Genesis XII. 3, XVIII. 18, XXVI. 4, XLIX. 10; Isaiah XI. 1. His name was predicted to be Emanuel, as the angel expounded, "because he shall save his people from their sins." Isaiah VII. 14. A messenger was to be sent before him to prepare his way. Malachi III. 1, IV. 5; Isaiah XL. 3.

Now, all these notices are distinct, and yet how accurately are they fulfilled in the person of Jesus

of Nazareth. All of them combine in designating him to be the true Messiah. What can be plainer than the following: "A virgin shall conceive and bear a son, and shall call his name Emanuel." Isaiah VII. 14. His flight into Egypt was prophesied (Hosea XI. 1); his entrance into Jerusalem on the foal of an ass (Zachariah XI. 12, 13); the price at which he was betrayed, and the use to which the money was applied (Zachariah XI. 12, 13); the suffering which he should endure; his back given to the smiters; his cheek to them who plucked off the hair; his face dishonored with shame and spitting; his wounds, bruises, and stripes; the mode of his death by which he suffered; sad companions of that death (Isaiah L. 6); his grave made with the wicked in his death (Isaiah LIII. 9); his not being left to see corruption. Psalms XVI. 10.

But more than this: Not only were those numerous events foretold which infallibly mark our Lord as the true Messiah; other events also are foretold, of themselves independent proofs of a divine mission. The miracles of Christ, as I have before observed, were subjects of prophecy. The lame walked, the blind were made to see, the deaf to hear, the sick were healed, and even the dead were raised. His miraculous works of mercy filled the multitudes that gathered around with wondrous awe, and caused the candid and unbiased to exclaim: "When Christ cometh will he do greater things than these?"

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## CHAPTER VIII.

### IMPORTANT FACTS RECORDED BY BOTH ENEMIES AND FRIENDS OF CHRISTIANITY.

Enough is recorded in heathen authority to successfully establish the grand leading facts of Christianity. Nor is it so much a matter of wonder that they have recorded so little as that they have actually recorded so much. We shall endeavor to show in the sequel, that their partially silent reserve is rather to be regarded as an evidence in favor of Christianity than otherwise. Evidently the learned men of that age were puzzled to know how to dispose of all the facts connected with our Savior's life, or their pens would have been successfully employed in exposing him as an impostor and his religion as a farce. Could this have been done, learning and talent for the task were not wanting. Nor was motive wanting, either among Jews or Romans. The Christian religion was making fearful and rapid inroads upon Judaism. It was also fixing an indelible stain upon the Jewish nation as having murdered their Messiah. Why, then, were their learned writers so silent on this subject? Why did they permit an imposition (if an imposition it was) to spread so rapidly and extensively, if they had the means ef exploding it by open refutation and exposure? It is a fact that the Christian religion spread with astonishing rapidity over the Roman

empire during the first century. It was making most fearful havoc with the established pagan rituals. Why was it permitted thus to spread, with nothing to restrain it but the arm of persecution, if it could have been thoroughly refuted and exposed?

But let us examine a little of what Jewish and heathen writers do admit in connection with our subject.

That the Jews were looking for their expected Messiah at about the time of our Savior's birth, is a fact that will not be disputed by those who have paid due attention to ancient history. Interpretations given to the prophecies by their rabbis had established that very age as the precise period of their Messiah's advent. In consequence of this, many false Messiahs arose immediately before and after our Savior. So confident were the Jews that their Messiah would appear about that time, expecting also that he would be an earthly prince who would free their nation from the Roman yoke, that it strongly influenced them to rebel. The daily expectation that he would appear to their deliverance, also influenced them to hold out to desperation in defense of their city and temple. All these facts are expressly recorded by Josephus, and alluded to by Suetonius, Dion, and others. That Augustus Cæsar caused the whole Roman empire to be taxed, which brought the reputed parents of our Savior to Bethlehem, is admitted by several Roman historians, such as Tacitus, Suetonius, and Dion. A great light

and new star appeared in the east, which directed the eastern magi to our Savior; this is recorded by Chalcideus. King Herod of Palestine, so often mentioned in Roman history, made a great slaughter of innocent children, and was so jealous of his successor that he caused his own sons to be assassinated on that account. This character is given him by several historians, and this cruel fact is mentioned by Macrobius, a heathen author, who speaks of it without the least marks of doubt.* While Pontius Pilate was governor of Judea, our Savior was brought to judgment before him, and by him condemned and crucified. This fact is definitely recorded by Tacitus. Many miraculous works and marvelous cures were wrought by Jesus of Nazareth. This is confessed by Julian, Porphyry, and Hierocles. All these were not only pagans, but professed enemies to Christianity. Our Savior foretold certain things, which came to pass according to his predictions. This was attested by Phlegon in his annals, as we are assured by Origen against Celsus. At the time of our Savior's death there was a miraculous darkness and a great earthquake. This is recorded by Phlegon, who was not only a pagan, but a familiar friend of the Emperor Adrian. Christ was worshiped among the Christians. They would rather suffer death than blaspheme him. They received a sacrament, and by it entered into a vow to abstain from all wickedness. They had private assemblies of worship, and used to join together in singing

*Addison

hymns. This account is given by Pliny, about seventy years after the crucifixion of Christ. That Peter, many of whose miracles are recorded in Scripture, did many wonderful works, is owned by Julian, the apostate, who, for that cause, represents Peter as a great magician, and one who had in his possession a book of magical secrets, left him by our Savior. Celsus was evidently so hard pushed by the evidence of our Savior's miracles, that he was driven to account for them by pronouncing Jesus a magician. In this way he endeavors to account for our Lord's feeding, at two different times, so many thousands with so few loaves and fishes. But how unlikely a hungry multitude could be deceived in regard to being actually fed!

Let us now hear the testimony of a few distinguished individuals who were early converts from heathenism. Let it be considered, in favor of their sincerity at least, that these men embraced Christianity at an age of persecution, when they had nothing of this world to gain by the avowal of their faith, but every thing to lose. They embraced Christianity when their property, their character, and their lives were at stake for so doing.

Aristides lived within sixty years of our Savior's crucifixion; was an Athenian philosopher, famed for his learning and wisdom, but a convert to Christianity. As it can not be questioned that he read and approved the apology of Quadratus, in which is the passage we are about to cite, he also joined with him in an apology of his own to the same emperor on the same subject. This apology, though

now lost, was, from good authority, extant in 870, and at that time highly esteemed by the most learned Athenians. This work must have contained great evidence of our Savior's history. But to the extract. In speaking of false miracles, which were generally wrought in secret, Aristides says: "But his works were always seen because they were true; they were seen by those who were healed, and by those who were raised from the dead. Nay, these persons who were thus healed and raised were seen not only at the time of their being healed and raised, but long afterward: nay, they were seen not only all the while our Savior was upon earth, but survived after his departure out of this world; nay, some of them were living in our days." Look at the above testimony, made at the time and under the circumstances it was. I regard it as entitled to much weight.

Among the vast numbers who embraced Christianity immediately after our Savior's crucifixion, of both Jews and Romans, were some very distinguished men—men of profound learning, high standing, and great influence. Of these we may mention Joseph the Arimathean, a member of the Jewish sanhedrim. He had personally heard our Savior, and witnessed some of his miracles. Nothing but overwhelming evidence could have made him a Christian. This man, according to all the reports of antiquity, died a martyr. Dionysius, of the Athenian areopagus, was a convert to Christianity, and died a martyr. This is affirmed by Aristides, his fellow-citizen and cotemporary. Flavius Clemens

was a member of the Roman senate, and at the time of his death was consul of Rome. He was an open and avowed Christian, and suffered martyrdom for his faith. Of this we are assured by both Roman and Christian historians. These great minds would never have embraced Christianity but from the most convincing evidences of its truth. That they were sincere converts, their martyrdom is sufficient evidence.

Tertullian tells the Roman governor that their corporations, councils, armies, tribes, companies, the palace, the senate, and courts of judicature were filled with Christians. Are we to suppose that such men would become Christians without first examining the evidences of Christianity, especially as they lived so near the period of its commencement, and so near its first theater of action? Would they risk their reputation and hazard their lives short of this? That they had ample means of examining all the necessary evidences in the case, can not for a moment be doubted.

## CHAPTER IX

### HISTORICAL EVIDENCE OF THE GENUINENESS OF THE NEW-TESTAMENT WRITINGS.

In relation to the different books and writings of the New Testament, on which the Christian religion is founded, several queries naturally suggest

themselves: Do the four gospels contain an authentic account of the birth, life, and death of Jesus of Nazareth? Are those books genuine, or are they mere fabrications? Is the Acts of the Apostles a genuine, though brief history of the church, up to the time at which it purports to have been written? Are the epistolary parts of the New Testament genuine? Have we sufficient evidence to establish the fact that all the books contained in the New Testament were extant, and were generally regarded as genuine at a very early period of the church?

In relation to the books of the New Testament, we have a right to say the burden properly rests with the opposers of Christianity to prove they are not genuine. That there was such a person on earth as Jesus Christ, at the time stated in these writings, we have already shown from another source. Now if the Four Gospels do not contain a true history of him, where is his history to be found?

We shall, however, endeavor to establish the following facts: First, that the Four Gospels and the Acts of the Apostles are repeatedly quoted and alluded to by a series of Christian writers, from those who were cotemporary with the apostles, through a close and regular succession of authors, up to a time when disputes about the existence of the New-Testament writings cease with all. Second; That these books were quoted as professing an authority which belonged to no other books, being regarded as conclusive in all questions and controversies among Christians. Third; that they were at a very early time collected into a distinct vol-

ume. Fourth; that they were publicly read and expounded in the religious assemblies of early Christians. Fifth; that commentaries were written on them at a very early day, harmonies formed out of them, and versions of them made into different languages. Such, then, is the present task on our hands.

There is at the present day extant an epistle ascribed to Barnabas, the companion of Paul. The epistle of Barnabas is quoted as genuine by Clement of Alexandria, in the year 194, and by Origen in 230. It is also referred to by other writers, such as Eusebius and Jerome. All the above authors regarded the epistle as belonging to the one whose name it bears. They also state that the epistle was well known and read among early Christians, though not considered part of the sacred Scriptures. It appears to have been written shortly after the destruction of Jerusalem, or a little over forty years after our Savior's crucifixion. The writer of it had evidently seen the Gospel of Matthew, for he makes several quotations from that gospel, and, indeed, quotes one expression which is only to be found in Matthew's gospel. The expression is: "Many are called, but few are chosen." He also quotes: "Give to every one that asketh thee," found in Matthew v. 42, and says: "Christ chose as his apostles, who were to preach the gospel, men who were great sinners, that he might show that he came not to call the righteous, but sinners, to repentance."

There is also an epistle still extant, written by Clement of Rome. Ancient writers say without

any doubt, that the author was the same Clement mentioned by Paul in Phillipians iv. 3. This epistle is spoken of by the ancients as genuine beyond doubt. Of it Irenaeus says: "It was written by Clement who had seen the blessed apostles and conversed with them." It is addressed to the Church at Corinth; and Dionysius, Bishop of Corinth, in 170, about eighty or ninety years after the epistle had been written, says, "that it had been wont to be read in that church from ancient times." Eusebius also bears witness to it. And what is Clement's testimony? Why, he has from fifty to sixty quotations from the New Testament, or allusions to the language of it, from nineteen of the New-Testament books.

In the Epistle to the Romans, the apostle sends salutations to a number of brethren, among whom is Hermas. A book called "The Shepherd; or, Pastor of Hermas," is extant. Its great antiquity is incontestible, from the quotations of it in Irenaeus, in 178, and Clement of Alexandria in 194, Tertullian 200, and Origen 230. In it are tacit allusions to Matthew's, Luke's, and John's gospels. Whoever reads the piece critically, can but be aware that the writer must have seen all these gospels.

Ignatius became bishop of Antioch about 70. His epistles are especially recognized by Irenaeus, Origen, Eusebius, and Jerome. He had seen and conversed with the apostles. Ignatius speaks of the gospels and epistles as already collected into volumes. He says: "In order to understand the will of God, he fled to the gospels, which he believes no-

less than if Christ in the flesh had been speaking to him, and to the writings of the apostles, whom he esteemed as the presbytery of the whole Christian church."

Polycarp had been taught by the apostles; had conversed with many who had seen Christ, and was appointed bishop of Smyrna by the apostles. Irenaeus, in his youth, had seen Polycarp, and gives, among other things, the following testimony concerning him. "I can tell the place where the blessed Polycarp sat and taught, and his going out and his coming in, and the manner of his life, and the form of his person, and the discourse he made to the people, and how he related his conversation with John, and others who had seen the Lord, both concerning his miracles and his doctrine, as he had received them from the eye-witnesses of the Word of Life; all which Polycarp related agreeable to the Scriptures." Of Polycarp, we have an undoubted epistle remaining, which, though short, contains nearly forty clear allusions to books of the New Testament.

Papias was a hearer of John and a companion of Polycarp, as Irenaeus attests. That he lived in that age, all agree. In a passage quoted by Eusebius from a work of Papias now lost, it appears that he expressly ascribes two of the gospels to Matthew and Mark. He tells us from what materials Mark collected his account, namely, from Peter's preaching, and in what language Matthew wrote, namely, in the Hebrew.

All the foregoing writers had lived and conversed

with some or all of the apostles. What works of theirs remain, are generally short pieces; but they are rendered extremely valuable by their antiquity. Short as they are, they all contain valuable attestations to the existence of the New-Testament books, at the early day in which the writers lived. That the quotations in these are not as in writings of the next and succeeding ages, can be easily accounted for from the reasonable fact that in so short a time, without the art of printing, the Scriptures of the New Testament could not have become a general part of Christian education. As we advance along in the second century, we find the evidences greatly enlarging and the quotations much increased. After the lapse of only about twenty years from the last of the foregoing authors, comes Justin Martyr. His remaining works are considerable more than either of these we have cited. His two principle writings are one addressed to heathens, and another containing a conference with Trypho, a Jew. The persons for whom his arguments were designed, did not probably induce him to make so frequent allusions to the New-Testament writings, as likely would have been the case had he written wholly for Christians. He, however, makes nearly thirty quotations from the gospels and the Acts of the Apostles. He gives quotations from three of the gospels within the compass of half a page. See the following: "And in other words he says, Depart from me into outer darkness, which the Father hath prepared for Satan and his angels." This is from Matthew xxv. 41. "And before he

was crucified, he said, The Son of Man must suffer many things, and be rejected of the scribes and Pharisees, and be crucified, and rise again on the third day." This is from Mark VIII. 31. After quoting a passage in the history of Christ's birth, as recorded by Matthew and John, he fortifies the quotation with the following remarkable testimony: "As they have taught who have written the history of all things concerning our Savior Jesus Christ, and we believe them." His writings also contain direct quotations from the Gospel of John. In speaking of the gospels he calls them, "Memoirs Composed by the Apostles," "Memoirs Composed by the Apostles and their Companions." These descriptions exactly agree with the titles which the gospels and Acts of the Apostles now bear. Justin further speaks particularly of the manner in which the New-Testament writings were used in his day, in the Christian assemblies. His words are: "The *Memoirs of the Apostles*, or the writings of the prophets, are read according as time allows; and when the reader has ended, the president makes a discourse, exhorting to imitation of so excellent things."

Tatian, a follower of Justin Martyr, flourished about 170. He composed a harmony, or collation of the gospels, which he called "*Diatessaron* of the *four*." On this Paley observes: "This title, as well as the work, is remarkable, because it shows that then, as now, there were *four*, and only *four*, gospels in general use with Christians.' This was

probably less than eighty years after the publication of John's gospel.

About 170, the churches of Lyons and Vienne, in France, sent a relation of the sufferings of their martyrs to the churches of Asia and Phrygia. That epistle is yet preserved entire by Eusebius. The testimony of these churches is carried to a higher age, by the fact that they had at that time among them for their bishop Pothinus, who was ninety years old, and whose early life must consequently have joined on with that of the apostles. In the epistle in question, are exact references to the gospels of Luke and John, and also to the Acts of the Apostles.

We now come to testimony still more clear and explicit. Irenaeus succeeded Pothinus as bishop of Lyons. In his youth, he had seen and known Polycarp who was a disciple of John. The time in which he flourished was only about a century from the publication of the gospels, while he had derived his instructions from the apostle John's immediate successor. He says: "We have not received the knowledge of the way of our salvation by any other than those by whom the gospel has been brought to us; which gospel they first preached, and afterward, by the will of God, committed to writing, that it might be for time to come, the foundation and pillar of our faith. For that after our Lord rose from the dead, and they (the apostles) were endowed from above, with the power of the Holy Ghost coming down upon them, they received a perfect knowledge of all things. They then went

forth to all the ends of the earth, declaring to men the blessing of heavenly peace, having all of them and every one alike the gospel of God. Matthew, then among the Jews, wrote a gospel in their own language, while Peter and Paul were preaching the gospel at Rome, and founding a church there, and after their exit, Mark, also the disciple and interpreter of Peter delivered to us in writings the things that had been preached to us by Peter, and Luke the companion of Paul, put down in a book the gospel preached by him (Paul). Afterward, John the disciple of the Lord, who also leaned upon his breast, he likewise published a gospel while he dwelt at Ephesus in Asia." What testimony can we desire more explicit than this? His testimony in regard to the Acts of the Apostles and its author is no less explicit.

The reader will here remark that the authority we have thus far adduced brings us to only a little over one hundred years from the death of the apostle John. It will also be observed that the force of the evidence is greatly strengthened, from the fact that it is the concurring testimony of writers who lived in countries remote from each other. Clement lived at Rome, Ignatius at Antioch, Polycarp at Smyrna, Justin Martyr in Syria, and Irenaeus in France.

## CHAPTER X.

THE SAME SUBJECT CONTINUED.

Passing other writers, we come to Clement of Alexandria. He followed Irenaeus at a distance of only sixteen years. In that portion of his writing preserved by Eusebius, he gives a distinct account of the order in which the Four Gospels were written first. He says the gospels which contain the genealogies were written first—Mark's next, at the instigation of Peter's followers, and John's last. This account, he tells us, he had from presbyters of more ancient times. Clement frequently quotes the Four Gospels by the names of their authors, and ascribes the Acts of the Apostles to Luke. In connection with mention made by him of a particular circumstance, are these remarkable words: "We have not this passage *in the Four Gospels delivered to us*, but in that according to the Egyptians." This puts a marked distinction on the Four Gospels, from all other pretended histories of Christ. Clement wrote several explications of many books of the Old and New Testament.

Tertullian joins in the immediate succession of time to Clement of Alexandria. After enumering various churches established by Paul and Peter, he proceeds thus: "I say, then, that with them and not with them only which are apostolical, but with all who have fellowship with them in the same

faith, is that Gospel of Luke, received from its publication, which we zealously maintain." Soon afterward he adds: "The same authority of the apostolical churches will support the other gospels, which we have from them; I mean John's and Matthew's, although that likewise which Mark published may be said to be Peter's, whose interpreter Mark was. This noble testimony establishes the universality with which the Four Gospels were received, and their antiquity—that they were in the hands of all and had been from the first. Such is the testimony not more than one hundred and fifty years after the publication of the books. Tertullian frequently cites the Acts of the Apostles under that title, and observes how St. Paul's epistles confirm it.

Passing over a considerable number of writers, during the space of thirty years, we come to Origen of Alexandria, who, in the multitude of his writings, exceeded all others of his day. Origen expressly declares "that the Four Gospels are received without dispute by the whole church of God under heaven." His attestation to the Acts of the Apostles is no less positive: "And Luke, also, once more sounds the trumpet, relating the Acts of the Apostles." The universality with which these writings were known is set forth in the following from Origen against Celsus: "That it is not in any private books, or such as are read by a few only, and those studious persons, but in books read by everybody, that is written the invisible things of God, from the creation of the world are clearly seen, being

understood by the things that are made." Origen wrote commentaries or homilies upon most of the books included in the New Testament, and upon no other books but these. He wrote largely upon Matthew's gospel, also upon John's, and upon the Acts of the Apostles.

We have now arrived at a period when evidence of the general reception of our New-Testament Scriptures is abundant. Cyprian, bishop of Carthage, who flourished within twenty years of Origen, says: "The church is watered like Paradise with four rivers, that is, with the Four Gospels." The Acts of the Apostles is frequently quoted by him under that name, and the name of the "Divine Scriptures."

Passing over a crowd of writers following Cyprian within a period of forty years, all of whom cite the New-Testament Scriptures as we have them, and speak of them with the most profound respect, we will simply notice Victorin, bishop of Pettau in Germany. We will notice him on account of the remoteness of his situation from that of Origen and Cyprian, who were Africans. This will show that the New-Testament Scriptures were at that day known from one side of the Christian world to the other. This bishop lived about 290. In a commentary on this text in Revelation, "The first was like a lion, the second was like a wolf, the third was like a man, and the fourth like a flying eagle," he endeavors to make out that by these four creatures are meant the Four Gospels. A fanciful

explanation to be sure, yet containing a very positive testimony. He also cites the Acts of the Apostles.

We will next refer to Eusebius, bishop of Cesarea, whose name we have mentioned frequently already. He flourished in 315. Besides a variety of large works, Eusebius composed a history of Christianity (from its origin to his own time), which is still extant. If all doubts in relation to the existence of the New-Testament Scriptures had not previously vanished, with him they must cease forever. Eusebius furnishes a very material piece of evidence, namely, "that the writings of the apostles had obtained such esteem as to be translated into every language, both of Greeks and barbarians, and to be diligently studied by all nations." He further states that Quadratus, and some others who were the immediate successors of the apostles, traveled abroad to preach Christ, carried the gospels with them, and delivered them to their converts. Eusebius had before him not only the writings of Quadratus, but of many others which are now lost.

The sacred value set on the New-Testament Scriptures at this period is very evident from pertinent historical authority. Pamphilus, the martyr, in 294, we are told, "was remarkable above all men for a most sincere zeal for the divine books; he not only lent copies of the Scriptures to be read, but most cheerfully made a gift of them to men and women who were eager to read them." Again: "It was one of the affecting scenes of the persecution (in 303) to see the sacred and divine books burned in

the market-places. The martyrs were interrogated if they had any divine books or parchments. They replied, 'We have; but we do not give them up. It is better for us to be burned with fire than to give up the divine Scriptures."

The Jewish and heathen adversaries of Christianity, during the first four centuries, never attempted to call in question the genuineness of the New-Testament books. The heathen philosopher Celsus, about 175, advances all kinds of objections against Christianity, but he never calls in question the genuineness of any of the New-Testament books. He even argues from the facts and doctrines they contain, as the authentic writings of their respective authors. Nothing can prove more clearly, not only that such books really did exist in the second century, but they were universally received by Christians, and that nothing could be alleged against them in that respect.

Porphyry was in the third century what Celsus had been in the second, an embittered heathen opponent; and yet he admitted the genuineness of the New-Testament books. His testimony is the more pertinent because he showed that he would have denied their authenticity, if it had been possible. Julian in the fourth century comes in with a testimony, unwillingly indeed as a Roman emperor. Does he call in question the genuineness of the New Testament? No! He allows the facts of Christianity, and argues upon our gospels as admitted works of the apostles and disciples of our Lord.

With all this mass of testimony spread out, we for the present dismiss this part of our subject.

### CONCLUSIONS ARRIVED AT FROM THE FOREGOING TESTIMONIES.

From what has been presented, no reasonable doubt can be entertained that the books of the New Testament have been known and quoted in every period since the death of the apostles. Not an evidence exists that the very men did not write these books to whom they are attributed. They became very notorious and produced great excitement from their first appearance. Thousands at an early day received them as sacred and divine. Thousands from merely learning their contents renounced heathenism, and received them as setting forth the only true religion under heaven. If they are spurious and false, yet making so great excitement, and deceiving such vast numbers, how came they to escape detection during the first one hundred years after they were written. Not an enemy of Christianity during that period dared to attack their historical correctness. Not one presumed to assert that they were not written by the men whose names they bear. No one presumed to say such occurrences did not take place, at the times and places set forth in these books. Not one presumed to publish that no such person as Jesus Christ had ever been seen or known in the land of Judea; or, if some such person had been known there, and the New Testament account of him is false, not one attempted to correct that account. Not one pretended to give the true history of him, and thus undeceive the multitudes who

were embracing the New-Testament religion. That the enemies of Christianity had both the means and the motives to do this, can not be doubted if it could be done at all. Writings of enemies to Christianity have come down to us from the third, second, and first centuries, writings that speak of these books, speak of Christianity and against it; but in vain do we search them to find an open exposure of the falsity of the New Testament. If it could be done, why, we repeat, was it not done? In the absence of all the above, does not the New Testament present the most striking marks of its genuineness?

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## CHAPTER XI.

### THE RESURRECTION OF CHRIST.

I now come to the great turning event in the final confirmation of Christianity. If this can not be established as a clear demonstrative truth, then one of the grand pillars of Christianity will be missing. That Christ was crucified, is not questioned by either Jew or Gentile who has carefully looked into the subject. The Jews admit that after his body was taken from the cross, it was laid in a sepulcher hewed in a rock. It was known among his enemies that he had prophesied that he would rise again on the third day after his crucifixion. Hence, the sepulcher

was made fast and a Roman guard placed around it to prevent the body from being taken away. Thus far both Jewish and Christian testimony agree. On the third day the body was missing. What is the testimony on the side of Christianity: "Behold, there was a great earthquake; for the angel of the Lord descended from heaven and rolled back the stone from the door and sat upon it; and for fear of him the keepers [the guard] did shake, and became as dead men. Behold, some of the watch came into the city and showed unto the chief priests all the things that were done. And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers, saying, 'Say ye, his disciples came by night and stole him away while we slept; and if this come to the governor's ears, we will persuade him and secure you.'"

Now, the testimony that these soldiers were instructed to bear carries the stamp of falsehood on the face of it. If the body was stolen away while they were sleeping, how did they know it was stolen by the disciples? or how did they know that it was stolen at all? What do men know when they are fast asleep? Besides, who could believe a Roman guard of twelve men, placed there to guard that sepulcher, would all, or even any of them, be found asleep on their post? Again, what motive could the eleven apostles have to steal away that body? Jesus had repeatedly told them that he would be crucified, and that on the third day after he would rise again. They knew that if he did not rise as he had said, he would prove himself a false prophet.

Why, then, could they even desire to disturb his body? But what said the living apostles? They publicly declared that Jesus had risen, for they had seen him, and even conversed with him after his resurrection, at different times. Did they declare the truth? It is not possible to admit that those men were honest, but only deceived. They did not simply say they *believed* that he had risen from the dead, but that they *knew* he had actually risen, for they had seen him and conversed with him in various places and at different times. They did not go to some distant place to make these declarations, but boldly published these facts immediately in every part of the land and even in Jerusalem.

Now, if the Jewish authorities could prove that the story of Christ's resurrection was false, they had every motive to do it. I also assert, that if it was false, they had the means of proving it so. These eleven apostles were easily to be found. They did not attempt to run away or even conceal themselves. They could have been arrested and brought before the Jewish sanhedrim. They could all have been examined separate and apart, one by one. We will suppose Peter is brought in to be examined first, as he appeared to be a leader among them. He is questioned thus: Peter, has Jesus risen from the dead? Have you seen him? Where was it that you saw him? How many were present with you at the time? About what hour of the day or night was it when he made his appearance? How was he dressed? Did you converse with him? What was the subject of conversation? Please to repeat what

you can of it. Did you ask him any particular question or questions? What question? What was his answer? How long a time did he remain with you? How did he disappear from you? Has he appeared personally to you more than once? Where did he appear to you the second time? How many of you were present in that interview? Give the particulars of that interview. Thus, reader, you may imagine how closely Peter could have been examined on all the different interviews had with Jesus after his resurrection. They had scribes in those days competent to write down all that Peter said. Now, suppose Peter to be taken out and John brought in. He has nearly or about the same questions asked him that Peter had. He is taken out, and another examined; and so on until the whole eleven apostles were alike questioned. Now, if it could be even supposed that the story of Christ's resurrection was a fabrication, gotten up by these apostles in order to deceive, it would be one of the greatest of human miracles that eleven deceivers could have their manner of description so thoroughly connected as to make no contradictions. Contradictions among the apostles would have defeated the whole story and overthrown Christianity in its germ.

But to defeat the Scripture account of the resurrection of Christ, infidelity is compelled to charge the apostles as actually being deceivers. How can they set aside their testimony and believe them honest men? The apostles do not simply urge their

belief of his resurrection, but they assert and declare their positive knowledge of the fact.

Men there have been, and men there are now, who have gone far in the practice of deceit for selfish purposes, such as personal aggrandizement, wealth, or worldly honor. But if a deceiver's dishonesty brings him nothing in return but suffering, he will abandon it; or, if he even finds his work of deceiving bringing him worldly gain, should he be arraigned at the bar of justice where either death or renunciation is before him, he will gladly renounce. He will never consent to die a martyr to his dishonesty or hypocrisy.

But what of this world's wealth or honor did these apostles gain? Not one of them was wealthy, and all of them were persecuted, scourged, buffeted, despised, and imprisoned. All except John died the martyr's death, thus freely laying down their lives in confirmation of the sacred truths they taught. Would it not be too astonishing to record that twelve men (for we may now include the apostle Paul, who said also he saw Jesus after his resurrection), all of them leagued together to deceive the people without any earthly remuneration, and finally die martyrs, to establish that lying deception on the minds of men? Yet infidelity has to assert that as a fact.

## CONCLUSION.

When I think of my dear native land, and contemplate its high and heaven-bought privileges, so

far above any other nation on our globe, I inquire, from whence have these signal blessings come upon us? The Christian truly says they are the gift of God. But through what grand and governing medium have they been transmitted? I unhesitatingly answer, through the medium of the Bible. That blessed book has laid the foundation for all the inestimable blessings to which I allude. Suppose our immediate ancestors had been heathen idolaters, we should now be in the darkness of heathenism; or suppose they had been Mohammedans, we should now be in the condition of these semi-barbarians. I have enjoyed the privilege of traveling among nations and seeing the result of both of these religions, especially the latter. My soul sickened amidst the ignorance, barbarism, and sloth reigning over their benighted victims. My thoughts turned to my home, my dear native land, and I said I would not exchange my birthright, if I could, for that of any other nation on earth. And I now firmly believe the infidel by times can not help rejoicing that he was born or is living in this our heaven-favored land. He here sees science and arts flourishing in an astonishing manner. Here he sees also an open road which even the poor may travel to the highest literary attainments. He is also living under a religion and government that guarantees to every one all the liberty and rights that can reasonably be asked. Why, then, the inveterate opposition to the Bible, the grand *magna charta* of all the good we are enjoying? Oh, could the unbeliever but taste the sweetness of pure piety

springing from faith in God and his holy word, how much would it add to his mental enjoyment!

But when skepticism triumphs in any heart, the hope of immortality is banished. It crowns the tyrant death forever on his throne, and seals the conquests of the grave over the whole human race. It wraps the tomb in eternal darkness, and suffers not one particle of the remains of the great, the wise, and the good of all ages to see the light of eternity, but consigns, by an irreversible doom, all that was admired, loved, and revered in man to perpetual annihilation. It identifies human existence with the vilest reptile, and levels man to the grade of the meanest weed, whose utility is not yet discovered. Having robbed man of every thing which could make him dear to himself, it destroys all his hopes of future being and future bliss. It cuts the cable and casts away the anchor. It sets man adrift on the mighty, unfathomed, and unexplored ocean of uncertainty, to become the sport of the wind and waves of animal passions and appetites, until at last, in some tremendous gust, he sinks to everlasting ruin. Then, proud reasoner, of what utility is your philosophy?—what your boasts? You boast that you have made man ignorant of his origin and a stranger to himself; you boast that you have deprived him of any real superiority over the bee, the bat, or the beaver; that you have divested him of the highest inducements to a virtuous life, by taking away the knowledge of God and the hope of heaven; you boast that you have made death triumphant, not only over the body, but over the intellectual

dignity of man; and that you have buried his soul and body in the grave of eternal sleep, never to see the light of life again! O, skepticism, is this thy boasted victory over the Bible? And for this extinguishment of light and life eternal, what hast thou to teach, and what to bestow? Thou teachest us to live according to our appetites, and thus enjoy an early earthly paradise. And for such a heaven thou art possibly fitting thy victims, in high hopes of eternal annihilation. Oh, beware! beware!!

### THE INFIDEL.

I've heard on Afric's dreary shore
The serpent's hiss, the panther's roar,
No foot-teps marked their sands;
No human voice the desert cheered,
Save now and then were faintly heard
The yell of savage bands.

I've seen the red volcanic tide
Tempestuous sweep the mountain side,
And wrap the plains on fire,
And heard the shepherd's plaintive moans
Mingle with Etna's hollow groans,
On passing gales expire.

In twilight's faint and dusky beam
I've seen the murderer's weapon gleam,
Bathed in the victim's gore;
Ghastly and pale, with many a wound,
The mangled corse, half bleeding, found
Stretched on the blood-stained shore.

I've heard amidst the foaming deep,
When tempests howl and whirlwinds sweep,
Heart-rending cries to save;
The shriek of many a trembling soul,
And marked the sea's tremendous roll,
Which swept them to their grave.

No shepherd's moan, nor panther's roar,
Nor wreck, nor corse upon the shore,
To me such pain has given,
As seeing, on the couch of death,
The infidel resign his breath
Without a thought of heaven!

# THE GENERAL JUDGMENT.*

"For we must all appear before the judgment-seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. Knowing, therefore, the terror of the Lord, we persuade men." II. Cor. v. 10, 11.

The accountability of man to his Creator is a doctrine of reason as well as revelation. He who made man and upholds his being has a right to rule over him. A sense of responsibility is enstamped upon the human mind, and is constantly urging us to filial fear and religious reverence. Man never reaches the standard of his own better judgment until he assumes a religious life. But happily he is not left here, nor on other vital subjects, to the guidance of his own wisdom alone. Throughout the sacred volume man's utter responsibility to God is made a leading theme. A law of commands and prohibitions is therein given, and to that divine law all are held amenable. As incentives to obedience unnumbered blessings are proffered, while denunciations and fearful warnings are dealt to the wicked and rebellious. "Say ye to the righteous, that it shall

*A sermon prepared for publication in 1854, but never before published.

well with him; for they shall eat the fruit of their doings. Woe unto the wicked! It shall be ill with him; for the reward of his hands shall be given him." "Though hand join in hand, the wicked shall not be unpunished." "The wicked is driven away in his wickedness, but the righteous hath hope in his death."

The doctrine of strict retribution to both the righteous and the unrighteous, the obedient and the rebellious, is most emphatically taught in the Bible. But still we are taught that God can pardon the penitent sinner who turns from his wicked way. The language of inspiration is: "Seek ye the Lord while he may be found; call ye upon him while he is near; let the wicked forsake his way, and the unrighteous man his thoughts; let him return unto the Lord and he will have mercy upon him, and to our God, for he will abundantly pardon." Forgiveness or pardon is the only medium through which the sinner can be absolved from his sins. He can not accomplish this work by mere acts of outward morality. These he ought to do, and is guilty if he neglects to do them; hence he merits nothing by mere outward moral acts. Strictly, there is no merit in doing a work or act that we should be guilty not to do; for can the death of this body absolve the soul from sin? Death, truly, will change our physical state, but there is no evidence from Scripture that it will change our moral condition, but the very reverse. We read: "The wicked is driven away *in* his wickedness,"—not *out* of it. Of our Savior, Paul says: "He is able to save to the uttermost all

who *come unto God* by him,"—not all who stay away from him. Again: "He has become the author of eternal salvation to all them that *obey* him"—not to those who *disobey* him. In a word, if the sinner does not repent of his sins, that they may be blotted out by forgiveness, he will find them all registered against him in eternity's awful record; for, in the language of our text, "We must all appear before the judgment-seat of Christ, that every one may receive the things done in his body, whether they be good or bad."

That God will in some way, and at some period, judge the world, and render to every one according to his works and character, is a Bible truth too plain to be denied; but in relation to the time, manner, and result of the general judgment there are essential grounds of difference. One class confine the judgment entirely to this world, and assert that the day of judgment is the lifetime of each individual. That class teach that God is continually judging and punishing every man in this world according to his evil works. But, say they, if any are not sufficiently punished in this world, they will be in the next, and when all are punished enough, wherever they may be, they will be released and made immortal and happy. Concerning this absurd hypothesis I need say but little. It ought to be rejected for several important reasons. To admit its truth is to reject one of the cardinal items of gospel teaching—the doctrine of the forgiveness of sins. If every individual is punished in full for all his sins, then the doctrine of mercy and forgiveness, which is so much

dwelt upon in the gospel, is wholly set aside. This doctrine teaches that salvation comes by punishment, not by grace and mercy. If this be true, then all men save themselves through the punishment they endure, and are not saved through the forgiveness bestowed by a pardoning God on the repenting sinner. If this doctrine be true, there can be no pardon in the case. What is pardon or forgiveness? Why, it is fully and entirely absolving the offender from the penalty or punishment due to his crimes or sins. The penitentiary criminal does not regard himself pardoned by being released, after having suffered in his person the full rigor of the law. In his release he only receives justice, and this he has a right to demand. What a palpable denial does this whole scheme afford of the doctrine of grace, mercy, and pardon, so profusely held up in the gospel to the turning penitent. I will go further, and say salvation through punishment sets aside wholly the necessity of a Savior, by making every sinner his own savior; and, still further, what a perversion is it of the gospel to apply such a theory to the great day of judgment!

Another class of theologians contend that the day of judgment is connected immediately with the death of the body and the departure of the spirit or soul. These generally deny that there will be any second personal coming of Christ, or any resurrection of bodies out of their graves; that all the resurrection there ever will be takes place at the death of the body—a rising into a new state of being. The doctrine of a future resurrection from the grave I re-

gard as clearly taught in the New Testament. It was also held by the mass of ancient and believing Jews, who adhered to Moses and the prophets. In II. Timothy II. 18, Paul says: "Of whom are Hymeneus and Philetus, who, concerning the truth, have erred, saying: The resurrection is past already, and overthrown the faith of some." Now, if the resurrection is not to be a general one, and at some definite time in the future, what did the apostle mean? What did he charge those erring brethren with teaching, by saying the resurrection was past already? Had they taught that men did once have a resurrection when they died, but that all that now is past, and that those who now die fall asleep, and that is the end of them? Candidly, it does appear to me that this must be the only conclusion, unless Paul had taught a resurrection of the body at a future day. To me the testimony is full that he had so taught; and hence the apostle's warning against the false doctrine that the resurrection was past. Much could be said in proof of a future resurrection from the grave; but as that is not the subject now before us, I will here leave it.

The class of theologians here under notice assert that all that is said in Scripture relative to the second personal coming of Christ, and as having a bearing on a future general judgment, was consummated at the destruction of Jerusalem. This is an important assumption, and deserves the most prayerful and careful examination. Two passages of Scripture are carefully relied upon by the advocates of this theory in support of their position. The first is

Matthew xvi. 23: "There be some standing here who shall not taste death till they see the Son of Man coming in his kingdom." It is urged that the apostles then present, to whom Jesus spake, should not all depart this life till Jerusalem should be destroyed; but it appears that prior to that period all the apostles had died martyrs except John. There was but one left then to see his coming at the destruction of Jerusalem, provided he was there. But our Savior's words were: "There be *some* standing here who shall not taste death;" and this must mean more than one. But was John present at Jerusalem to witness what occurred there at its awful overthrow? It is about certain that he was not, but was at Ephesus. Then, what our Lord promised in this passage was not fulfilled at Jerusalem. But the question is urged: When and how was it fulfilled? I answer: It was fulfilled six days after it was spoken. (See Matthew xvii. 1–6): "And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into a high mountain apart, and was transfigured before them; and his face did shine as the sun, and his raiment was white as the light. While he yet spoke, behold a bright cloud overshadowed them; and behold a voice out of the cloud, which said: This is my beloved Son in whom I am well pleased, hear ye him." Our Savior thus transfigured in the presence of these three apostles, presented an exact view of his personal appearance, or as he will appear, when he comes in his kingdom. As proof that this was the understanding of the apostles after the event, (see II. Peter i. 16–19): "For we have not

followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye witnesses of his majesty; for he received from God the Father honor and glory, when there came such a voice to him from the excellent glory, This is my beloved Son in whom I am well pleased, hear ye him; and this voice which came from heaven we heard when we were with him in the holy mount." Now, in what mount? Why, in the holy mount of transfiguration, for in no other mount have we an account of any such occurrence. There they were eye witnesses of the majesty of his coming, and there they heard the mysterious voice from heaven.

The other passage supposed to refer to the destruction of Jerusalem, is Matthew xxiv. 34: "Verily, I say unto you, this generation shall not pass till all these things be fulfilled." It should be remembered that our Savior had predicted to his disciples, then present with him, the utter destruction of the temple. The question was asked: "When shall these things be? what are the signs of the coming, and of the end of the world?" Here were three questions in one. The answers to these questions, as given by our Savior, are recorded in the 24th and 25th chapters of Matthew. The last two answers are given in the 25th chapter, beginning at the 31st verse. This extends to the coming of Christ and the judgment of all nations at the last day, or at the end of the world. But before I enter upon this part of the subject, let me notice the passage under consideration. The misunderstanding of this passage rests chiefly on the word *generation*, a frequent

meaning of which in Scripture is a lineage, a race, a descent. The Jewish nation are repeatedly styled a generation, "a *chosen generation*," "a royal generation," "a peculiar generation," and a "chosen people." As a distinct generation or people, they have not passed away. Under calamities that would have blotted out any other nation, they have by special providence been upheld as a distinct generation, and are now supposed to be as numerous as they ever were. Nor is this all. Providence will not permit their distinctive visibility to pass away "till all these things shall be fulfilled."

But to strengthen the conclusion that the coming of Christ was at the destruction of Jerusalem, the following words of our Savior are quoted: "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken; and then shall appear the sign of the Son of Man in heaven; and then shall the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory." Matthew xxiv. 29–31. The grand misunderstanding of this passage rests in the supposition that the "tribulation of those days" ended with the destruction of Jerusalem, but the real fact is, they have not ended even yet. The Jews, as a people, broken, scattered, and oppressed, are still in their tribulation, which will continue till a short space before the final coming of our Savior. Remember, he was not to come in the midst of the tribulation of the days mentioned,

which would have been the case had his coming been at the destruction of Jerusalem. It was to be immediately after those days had ended. Further, it is not the Jews only who are to be affected by his coming, but all nations. "Then shall the *tribes of the earth mourn* when they shall see the Son of Man coming in the clouds of heaven, for then shall be "the judgment of the great day."

From a close study of the Bible for many years, my mind has become settled in the following conclusions: First: That man is a moral agent, and as such is accountable for his works and character. Second: That this world is not designed to be a place of strict retribution, and that man does not, in this life, receive the reward commensurate with his works. Third: That God has appointed a day of judgment beyond death, in the event of which every one will have meted out to him according to his works and character. Fourth: The result of this general judgment will be the complete salvation and happiness of the righteous, and final condemnation and punishment of the wicked. With a mind wholly unbiased by human teachings, let the honest searcher after truth consult the Bible alone on these subjects, and he must inevitably arrive, in my opinion, to the foregoing conclusions.

But if he first explore the field of theology, as spread out at the present day, he will have to encounter much subtle philosophy, skill, and ingenuity, all tending to darken and obscure these general and leading truths so readily drawn from the Bible alone.

How often, in the most impressive manner, is the general judgment alluded to in the New Testament! "Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works which have been done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, it shall be more tolerable for Tyre and Sidon at the day of judgment than for you. And thou, Capernaum, which art exalted unto heaven, shall be brought down to hell: for if the mighty works which have been done in thee had been done in Sodom, it would have remained until this day. But I say unto you, It shall be more tolerable for the land of Sodom in the day of judgment than for thee." These awful threatenings are to be fulfilled in the day of judgment. The rebellious inhabitants of those cities where our Savior preached and wrought miracles, will then be found more guilty than the inhabitants of Sodom. The wicked Sodomites had not the holy Son of God to warn them and do miracles in their midst, as had the inhabitants of those cities just named. Black and revolting as had been the sins of the Sodomites, they had sinned against less light than had the inhabitants of Chorazin, Bethsaida, and Capernaum. Again: "The men of Nineveh shall rise in judgment with this generation and condemn it; because they repented at the preaching of Jonas, and, behold, a greater than Jonas is here." Yes; the people of Nineveh repented when the prophet Jonah preached to them, while the wicked genera-

tion of the Jews refused to hear, accept and believe the holy Son of God, but resisted him unto death, and crucified the Lord of life and glory.

The general judgment is defined in Scriptures by the definite term "*the* day of judgment," and not simply *a day*. How often do such expressions occur in the New Testament. It is called the "judgment of the great day" by the apostle Jude, and is called "the last day" by our Savior. "He that rejecteth me and receiveth not my words, hath one that judgeth him; the word that I have spoken, the same shall judge him at the last day." Matthew XII. 48. Compare this expression also with John xi. 24: "I know he shall rise again in the resurrection at the last day. The last judgment and the resurrection are to be connected together, and both are to occur at the last day. Certainly they are both to transpire at a definite time, and that time to be in the future. Paul says (Acts XVII. 31): "He [God] hath appointed a day in the which he will judge the world in righteousness." "And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled." Again: "As it is appointed unto men once to die, but after this the judgment, so Christ was once offered." Hebrews IX. 28. Here the judgment is definitely asserted to be after death. Are any disposed to dispute this? Then let them examine the connection. "As it is appointed unto men once to die, so Christ was once offered." Now how was Christ offered? The only answer is, In the death of his body. Then as he was offered, so it is ap-

pointed unto men to die; but after this the judgment. The apostle Peter also says: "The Lord knoweth how to deliver the godly out of temptation, and to reserve the unjust unto the day of judgment, to be punished." Here, then, we have arrived at a very important point in the argument. First: That the day of judgment is to be to every one after death, and "at the last day;" second: that it will be immediately connected with the general resurrection. At the judgment the unjust or wicked will be punished.

Notwithstanding the many efforts to destroy the force of Matthew xxv, by asserting that it has no reference to the general judgment after death, it still stands out in bold relief. Hear it: "When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations, and he shall separate them one from another, as the shepherd divideth the sheep from the goats; and he shall set the sheep on his right hand and the goats on the left. Then shall the king say unto them on the right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. * * Then shall he also say unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. * * And these shall go away into everlasting punishment; but the righteous into life eternal." This representation has often been called the parable of the sheep and goats; but it is not so called by our Savior, nor by the record-

ing evangelist. It is a plain statement of what the judge will do when he shall come on the throne of his glory. Then all nations shall be gathered before him; and from the countless mixed mass a separation shall be made as the shepherd divides the sheep from the goats; the sheep are placed on the right hand and the goats on the left. But who are those gathered on the right? They are the righteous who are known by their works, and they are so called in the account. "Then shall the righteous say," etc. The goats named are of the very opposite character, as seen by the works attributed to them by the Judge, and the fearful sentence pronounced upon them: "These shall go away into everlasting punishment, but the righteous into life eternal." Oh, my soul, is such the fearful end to which the footsteps of every impenitent sinner is tending! As sure as our Savior's words are true, it is so. Oh, that the eyes of all such may be open in time to "flee from the wrath to come." What a perversion of truth is it to insist that all this transpired at the destruction of Jerusalem.

As a parallel passage to the one just given, I will next present one from the 20th chapter of Revelation: "And I saw a great white throne, and him that sat on it, from whose face the earth and heaven fled away, and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which was the book of life: and the dead were judged out of those things which were

written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged every man according to their works. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire." Here is a most solemn and impressive description of an event which rests in the future. And you, my hearers, will readily see that the detail here given bears a most striking similarity to that presented in the 25th chapter of Matthew. Both must relate to the same great event. Looking forward to that day, we are to believe the sea will then give up the dead that are in it. Death and hell (Greek *Hades*, or the abode of the departed dead) will deliver up the dead that are in them; and the dead, small and great, shall stand before God; that is, God will be present to judge the world by his Son Jesus Christ. Books of record will there be opened, among which will be the book of life; and the dead shall be judged out of the things which shall be found written in the books. And whosoever is not found written in the book of life shall be cast into the lake of fire which is the second death.

In treating of the future punishment of the wicked, I do not desire, by any remark of mine, to add to or diminish the testimony of Divine inspiration. I wish to leave the subject, as near as I can, where the testimony of heaven leaves it. Hence, I am not particular to explain the terms employed

in Scripture. Let the declarations of sacred truth stand as I find them. The terms used are sufficiently plain to define the fearful end of the wicked and rebellious. Oh, that every impenitent sinner may read for himself and ponder these things in his heart! With these awful developments before you, can you draw from them one flattering prospect while persisting in sin? Look forward to the resurrection and judgment; there see what blackness and darkness brood over the end of the wicked. Hear the fearful warning of the Son of God: "The hour is coming in the which all that are in their graves shall hear his voice, and shall come forth; —they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of damnation." I dare not add to nor diminish this testimony.

I am aware that the clearness with which the second personal coming of Christ, the resurrection of the dead, and the general judgment at the last day, are set forth in the Book of Revelation, has called forth strenuous efforts to set them aside. I have not been unmindful of this fact, and have carefully examined the arguments on both sides. I regard the impeaching evidence a failure, and the book well sustained. This book clearly sets aside every effort to connect the judgment-day with the destruction of Jerusalem, as the evidence is clear that the Book of Revelation was written more than twenty years after that event.

Now, in unison with the testimony already given,

let us hear the apostle Peter on the subject under consideration: "The heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment, and perdition of ungodly men." II. Peter III. 7. *Perdition* means the state of being utterly lost or destroyed, which state is here connected with the day of judgment. In full accordance with this is another testimony of the apostle Paul: "The Lord Jesus shall be revealed from heaven, with his mighty angels in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and be admired in all them that believe." II. Thessalonians I. 7–10. Surely, this language is most pertinent and fearful, referring, as it does, to "the judgment of the great day." "For the Son of Man shall come in the glory of his Father; and then shall he reward every man according to his works." Matthew XVI. 27. And again: "So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just, and shall cast them into a furnace of fire." Matthew XIII. 49.

But once more. Let every impenitent sinner ponder well the following fearful warning uttered by the apostle Paul, and so strikingly applicable to every worker of iniquity: "Or despiseth thou the riches of his goodness and forbearance and long-

leadeth thee to repentance? But after thy hardness and impenitent heart treasurest up to thyself wrath against the day of wrath, and revelation of the righteous judgment of God; who will render to every man according to his deeds: to them who by patient continuance in well doing seek for glory and honor and immortality, eternal life: but unto them that are contentious, who obey not the truth, but obey unrighteousness, indignation, and wrath, tribulation and anguish, upon every soul of man that doeth evil, to the Jew first and also unto the gentile. In the day when God shall judge the secrets of men by Jesus Christ according to my gospel." Romans II. 4–16. Now, what rebellious transgressor of God's law can need a more faithful warning of his sins and danger than is here given by the apostle. Look at it, my impenitent hearers! The character here described is your character. The awful danger here portrayed is the very danger to which you are exposed. And the "tribulation and anguish" will be yours unless you forsake your evil way with humble penitence and contrition of soul. Then "turn, for why will ye die!"

Here may I not pause and inquire, Is any more Scripture testimony needed on this subject? Is any more required to establish the awful fact contained in my text? "We must all appear before the judge ment-seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." Is any more proof needed that there will be a future gen-

eral judgment where an awful retribution awaits the enemies of God who die in impenitence and sin? I could still bring line upon line and warning upon warning, adduced from the volume of Divine inspiration. But I trust I have already presented evidences enough to set my subject in its true light, awaken solemn reflection, and I would hope arouse deep alarm in every prayerless individual who hears me. If these are not sufficient, neither would they believe though one should rise from the dead.

"Knowing, therefore, the terror of the Lord, we persuade men." It is not because my mind gloats over the harrowing scene presented that I dwell on this thrilling and alarming subject. No; my friends, it is because I love your souls, and would fain lead you away from that impending ruin to which the footsteps of every wayward sinner are tending. I can not, I ought not to cry, *Peace, peace*, where my God has said there is no peace. I can not sew "pillows under arm-holes," and deal anodynes that you may slumber on the brink of eternal ruin. Rather let me cry aloud and spare not. Rather let me tear off the deceptive covering that sin has thrown over your mind. Rather let me rend the veil that darkens your understanding. Oh, that I could enlighten your eyes, your hearts, your consciences, that you might see yourselves as God sees you, and as you truly are. Oh, that every impenitent sinner here to-day might see his past sinful life, moving before him like a panorama, and as every unsaved rebel will see it at the awful bar of God!

There the sinner will see the most shocking development of his own heart. There he will see that secret part of life invisible to others, and, worst of all, so little known to himself. In the presence of the eternal Judge, the whole will be visible at once. The whole dark catalogue of its cherished iniquities will be suddenly laid open to his utter shame and confusion. The dark train, from the first desire formed in the heart to its last longing sigh, will be collected before his eyes. All the sins dispersed through the different stages of life will confront him. He will see the numerous unholy temptations he has cherished and followed out. He will see what enmity and opposition against his Creator have been fostered and strengthened in that heart. He will see how those wicked desires and dark devices wounded the conscience, stifled its sensibilities, polluted his soul, and corrupted his life. Its unholy longings for sinful pleasures, its lustful intent on carnal gratifications, its secret promptings to evil, will all be laid bare. Its inordinate thirst for wealth or fame, or its groveling desires carried out in baseness and meanness, will all be developed in the dread light of eternity. The increased hardness from willfully grieving the Spirit of God and rejecting its light, its truth, will all be thrust before him. He will be made to enter into his own heart where he had never resided. A sudden light will clear up that secret abyss. Then he will see what he never saw before—his own heart. The gossimer covering of the false professor, the self-righteous hypocrite, will be torn off. Then the empty moral-

ist, who doted on his own goodness, who may have served others, but refused to love and obey God, will be made to see and understand his own heart.

Often the sinner now complains that God has not done enough for him. He urges that the Creator has brought him into this world, weak and incumbered with a temperament that he has not power to control. He urges that God does not bestow the necessary grace and strength to resist the many snares thrown in his way. But, ah, the eternal judgment will break this fatal delusion, and annihilate these false excuses. There he will see that his whole life has been a continual abuse of mercies, struggling against means of good placed in his possession. He will there remember the many strivings of God's Spirit quenched. He will there see the many warnings and invitations of Heaven slighted; the many counsels of wisdom despised; the many entreaties of mercy rejected. In view of all these, he will be overwhelmed and confounded. He will be shocked to see all that God has done for him; and what wretched returns he has made for all the blessings conferred, all the mercies bestowed, and for all the means of his salvation thwarted. He will find all his vain excuses swept away and himself left speechless. He will have no refuge to flee to under the all-searching light of the judgment-day. Ah! if the unprofitable servant was cast into outer darkness for having only hidden his talent, with what indulgence can the sinner flatter himself—he who has received so many talents and has always employed them against his Master's

interest and glory, who had intrusted them to his care!

Then, by the worth of your precious souls, my impenitent friends, I entreat you to seek preparation for the great judgment-day; by all that redemption has cost, by the scene of Gethsemane, and by the scene of Calvary, I entreat you to seek that redemption from sin that our Savior has made accessible; by the mercy of that God who has sworn that he has no pleasure in the death of him that dieth, I entreat you; by the brief period of probation I entreat you; by the brevity and uncertainty of your frail life, I entreat you; by all the awful realities of a dying hour, I entreat you; by all the glories, the beauties, the felicities of heaven, I entreat you; by the certain realities of the eternal judgment, I entreat you; by the fearful doom that awaits the workers of inquity, the horrors of the second death, I entreat you to listen to the voice of mercy. "Let the wicked forsake his way, and the unrighteous man his thoughts; let him turn unto the Lord who will have mercy, and to our Lord who will abundantly pardon." Here is your only refuge, and *now* is the only time you can call your own. Time that is past is gone forever, bearing with it the record of your past sins and your follies. Mourn over its misspent moments you may, but you can not recall them. Hours wasted and lost are lost forever. Will you still murder time by your sins and your follies? What has a life of sin afforded you, that you should still cling to the way of transgression? What has God done, that you

should longer rebel against him? What has the Savior done that you should persist in saying, "We will not have him to reign over us." How soon will this little busy scene of life be acted out with you, and all be hushed in the silence of death! The grand leveler of human greatness is on your track, steadily intent on his purpose. You are born to die and bound to judgment. Oh, look forward to that final reckoning day, when the nations shall be summoned to Jehovah's awful bar; when the dividing line shall be drawn between the righteous and the vile, between him that serveth God and him that serveth him not."

Shall heaven and hell divide this dying congregation? They must, unless we are born of God, cleansed from sin, and made meet for the kingdom of heaven. O thou Judge of all, look down with pitying eye upon us before thee. Vouchsafe thy grace and mercy, that we may then be found among the ransomed at thy right hand. Amen.

# CHURCH ORGANIZATION.*

"That thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth." I. Timothy III. 15.

The eminent apostle to the gentiles exercised a fatherly care over Timothy, and styles him his own son in the gospel. Timothy had been converted to Christianity under the special labors of Paul. He was regarded by the apostle as a pupil whom he not only carefully instructed in relation to his private Christian deportment, but in regard to his public ministerial duties. The grand object is expressed in our text, "that thou mayest know how thou oughest to behave thyself in the church of God." And additional weight is given to this instruction from the sacredness of that body in which he was to be a leading actor, and of which he was to be a superintendent or overseer. The church of the living God—the exclusive property of Jehovah himself—that church "which is the pillar and ground of the truth;" the depository of the sacred archives of heaven transmitted to man; that body which

*A sermon preached at Enfield, New York, June 15, 1844, at the annual session of the Central Christian Conference.

was not only the sacred receptacle of the truth of God as revealed and established by his Son, but its support and defense in the eyes of the world.

The subject before me presents a vast field which the limits of one discourse will not permit me fully to explore. I shall chiefly confine myself at this time to the following items:

First: the church as a visible and organized body; second: certain officers in the church and their respective duties; third: the high and decided position the church is under obligation to take in diffusing truth and reforming the world.

I. The church is a visible and organized body. To argue this would be unnecessary, were it not for a disorganizing spirit which is abroad at the present time. Very recently a hue and cry has been raised against all church organizations. The leaders of this crusade have openly attacked all organized churches, and declared that they, *en masse*, constitute the Babylon of the Apocalypse. But whatever may be said of the churches at the present day, that there were church organizations in apostolic times can not be successfully disputed. Not only is mention made of the seven churches in Asia, to whom John was to transmit certain messages, but epistles recorded in the New Testament were expressly addressed to other churches.

It must also be conceded that these churches were organized conformably to a system of discipline instituted by our Savior among his disciples, as recorded in the 18th chapter of Matthew: "If thy brother shall trespass against thee, go and tell him

his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as a heathen man and a publican."

Now, without a church organized in such a manner that its members are personally known to each other, and can meet together to hear the cause of an offended brother, how could this system of discipline be carried out? Suppose that the modern anarchical system is admitted, namely, that the church has no distinct organizations in it, but simply consists of all believers throughout the world, how is the church to speak or decide on the case of an offending member, and in what manner could the offender fail to hear the church?

As further evidence of distinctly organized churches in apostolic times, certain officers were appointed in each of these respective bodies to take the oversight, labor in word and doctrine, as well as to enforce discipline and superintend the spiritual and temporal affairs of the church. Finally, without spending further time on this part of my subject, I lay it down as a scriptural fact that churches have been and still are to be visibly organized bodies; that in each church a system of gospel discipline is to be maintained, and that each member is to be held responsible to the church for his or her walk and deportment.

I have already stated that in apostolic churches certain officers were appointed to superintend and transact certain important business pertaining to these bodies. And, first, God has ordained a ministry in his church. This consists of pastors and teachers, or evangelists. A pastor is one placed in charge of a special church, to have oversight of the flock, to administer the gospel and its ordinances, and implies the same as shepherd, overseer, or bishop. Every church should be provided with a pastor; and experience has long established the fact that no church can long exist without one. An evangelist or teacher is a minister at large, whose labors are bestowed wherever duty and circumstances may call, without being confined to any local church.

But I wish particularly to speak of another class of officers which existed in the apostolic churches. It is that of a board of elders who ruled well. That such a board of officers did exist in early churches, and under apostolic sanction, is, as I think, susceptible of the clearest proof. This established economy in Christian churches was unquestionably derived from the well-known system of government and regulation in the Jewish Church. While the Israelites were in Egypt, it appears that this system of government was established among them. When Moses was sent into Egypt to deliver Israel, he assembled the elders and informed them that the God of Abraham, Isaac, and Jacob, had appeared unto him. Moses and Aaron trusted the elders as representa-

tives of the nation. When the law was given, God directed Moses to take the seventy elders, as well as Aaron, Nadab, and Abihu (his sons), that they might be witnesses. Ever afterward we find this number of seventy, or rather seventy-two elders—six from each tribe. It is probable that these elders formed a kind of senate in the Jewish nation, and hence was derived the famous sanhedrim in later ages.

Originally among the Jews, the word *presbuteros*, or elder, denoted a person of age. But as the Hebrews and other oriental nations were in the habit of choosing aged persons for magistrates and rulers, it also became a name of office; and in this latter sense it is commonly used in both the Old and New Testaments. As a name of *office*, the word denotes in Scripture a magistrate, a senator, an overseer, a bishop, a counselor, a ruler. This meaning is affixed to the word in every instance, where it is employed, in either the Jewish or Christian Scriptures, when applied to office, whether that office was held in the great sanhedrim of the nation, in the municipality of a city or village, or in the presbytery of a synagogue or a church. An elder in every department of government was a ruler, a kind of magistrate, an overseer; an elder in the sanhedrim was a national ruler; an elder in a city or village was an alderman; an elder in a synagogue was a ruler in that synagogue—a kind of religious magistrate, to take cognizance of offenses and aid the whole congregation to maintain good ecclesiastical government. The same idea attaches to the office of elder in the church. He is a kind of magistrate

in the church to "rule well," to "oversee" the spiritual interest of the church.

The title elder (*presbuteros*) does not belong to any man simply from the consideration or fact that he is a preacher. As a preacher, he is called by another term, which means a preacher or proclaimer. If a preacher is a pastor, he is also an elder, and the appellation belongs to him in consideration of the fact that he is a church officer—a servant of the church in maintaining good government. Now, if it can be proved beyond all reasonable doubt that the apostolic and early churches had each and all of them a judiciary, a board of most experienced brethren, chosen as elders or overseers, to take the general oversight of the flock and "rule well," then every church in the Christian connection is bound to adopt the same policy. As a people, we profess to accept the apostolic church as our true model in doctrine and discipline. While we strenuously repudiate the creeds and disciplines of sectarianism, we have most solemnly pledged ourselves to God and each other to be directed by the New Testament. So long as we profess to be governed by the teachings of God's word, the main question for us to decide is: What say the Scriptures?

I will now present some scripture evidence that the apostolic churches had each a board of officers called elders, overseers, helps, a presbytery, to aid the pastor to take the oversight of the flock, and to rule well as a church judiciary.

There was a plurality of elders in the church at Jerusalem. When a collection was made in the

churches in Greece and Asia Minor for the poor saints in Judea, it appears the money was sent to the elders (not to the elder) by the hands of Barnabas and Saul. (See Acts xi. 30.) We read of this board in the church in Jerusalem again in Acts xv. 4–6. When the elders and apostles composing the first Christian council assembled in that city to consider the question of circumcision, it is said: "When they came to Jerusalem they were received of the church and of the apostles and elders."

It would further appear from the testimony of Luke, that every church in Assyria, Asia Minor, and Greece, gathered by the labors of Paul, Barnabas, and Silas, had a presbytery or board of elders regularly appointed. He says of the labors of these men in gathering churches: "And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord on whom they believed." (See Acts xiv. 2, 3.) Here be it remembered that these elders were not persons who were simply seniors in years or religious experience; they were elders by office, being ordained or appointed to this work. The apostles did not leave the churches they organized with one elder for every church, but there was provided a plurality of elders in every church. The arrangement was not temporal, incidental; or occasional; it existed in every church. In relation to these elders being ordained, I will here remark, the Greek word here rendered ordained simply means *appointed*, without any distinct mode of appointing. Barras says: "The Greek word occurs but in one other

place in the New Testament (II. Corinthians VIII. 19), where it is applied to Luke and translated: "Who also was chosen of the church.'" The same writer says the word in Acts XIV. "refers simply to an election or appointment of elders." Let this, then, illustrate the manner in which this board of elders may be appointed in each church.

Again: Luke tells us there was a plurality of elders in the church at Ephesus, which was gathered by the labors of St. Paul. Passing on shipboard from Corinth to the Holy Land, Paul and his companions touched a few days at Miletus, a maritime city in Asia Minor, near Ephesus. "And from Miletus he sent to Ephesus and called the elders of the church." In that interview he most solemnly instructed these elders, and among other things said: "Take heed, therefore, unto yourselves, and to all the flock over which the Holy Ghost hath made you overseers." Here we not only see a plurality of elders in a local church, but we have an express definition given of their office—they were overseers of the flock.

Paul gives the following instruction to Titus after leaving him in Crete, an island in the Archipelago, now called Candia: "For this cause I left thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city." This same church judiciary is mentioned in Paul's First Epistle to Timothy, then bishop or pastor at Ephesus. He says: "Let the elders which rule well be counted worthy of double honor, especially they who labor in word and doctrine." By comparing

this passage with Acts xx. 28, we learn; first: that the elders at Ephesus were overseers; second: that they were in some sense rulers, though "not lords over God's heritage;" and, third: that there were some elders who labored in word and doctrine, while there were others who did not preach.

Peter expressly speaks of such a board of officers, and exhorts them to fidelity: "The elders which are among you I exhort, who am also an elder and a witness of the sufferings of Christ, and also partaker of the glory that shall be revealed, feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock."

The church at Thessalonica also appears to have had the same kind or board of officers. "And we beseech you, brethren, to know them [not him] who labor among you and are over you in the Lord, and admonish you and esteem them very highly for their work's sake, and be at peace among yourselves."

The elders as rulers are referred to repeatedly in Hebrews xiii: "Obey them which have the rule over you and submit yourselves, for they watch for your souls as they that must give an account." Again: "Salute all them that have the rule over you, and all the saints." Here we learn, on the authority of the apostle, that the eldership of the church is to be respectfully remembered; obeyed when they admonish, and saluted respectfully.

The elders of the church appear to be referred to

in I. Corinthians xii. 28, as "helps," "governments." "And God hath set some in the church; first apostles, secondarily prophets, thirdly teachers; after that miracles, then gifts of healing, *helps*, *governments*, diversity of tongues." Here it appears to be a divinely appointed arrangement that the church should have helps in the administration of affairs. The idea expressed by the word *helps* appears to be amplified by the word governments, the helps being helps in government.

I have now, as I conclude, adduced from the New Testament sufficient evidence to satisfy unprejudiced minds that in the apostolic churches there existed a board of officers constituting a church judiciary, who, in conjunction with the pastor of a church, were to take the oversight of the flock and be helps in administering wholesome discipline. Had I time to follow the subject into the writings of the early fathers of the first and second centuries, I could show that this very principle of organization was continued in the churches after the apostles. Clement, who was a disciple of Peter, and for a while bishop of the church of Rome, speaks particularly of such a board of elders in his epistle to the church at Ephesus. Ignatius, who was converted under the apostle John, was bishop at Antioch, and was martyred at Rome in the year 107, in several of his epistles speaks of such a board of elders in the most definite manner. Polycarp, a disciple of John and bishop of Smyrna, speaks also definitely on the same subject. Finally, it is well substantiated in history that this system of church polity was ob-

served and maintained in the first and second centuries. Here I dismiss the evidences and come to the *duty* of such a board of elders.

The more experience a preacher has in the pastoral office, the more sensibly he sees the need of a certain class of officers in the church answering to that of the class already named. He sees the necessity of this to maintain wholesome church government and carry out a system of strict discipline. Our Savior said: "It must needs be that offenses come." Offenders will be found in the church, and offenses will arise in the body. Most of these are of a public nature, and must be attended to by the church in some legal way. Who are the men to labor with public offenders and see that they are seasonably called to account? Is it the duty of the pastor? If it were his proper avocation, he would often find a task he would be incompetent to perform. But a pastor's experience will sooner or later teach him that the less he has to do in personal labor with offending members the better, and especially where those offenses involve altercations between parties at variance, which is often the case. Let him beware how he interposes his own personal decision in opposition to an influential party in the church, though that party may be corrupt. His influence as a preacher may suffer very seriously by it. The pastor is not the person to institute church labor with offenders, if he mean long to retain his influence as a minister. And without a presbytery or board of elders in the church, who, then, are the persons to attend to labors of this kind? Is it said

it is the duty of every church-member? To this course is too readily applied the stale adage: "What is every body's business is nobody's." Proper steps of labor with offenders are neglected till the church becomes infected with corruptions and trials. Church-meeting after church-meeting may be held to try them, till the herculean task of cleansing the body may discourage weak, timorous minds, and the church become broken and scattered. It is just here that the need of a board of elders is apparent. It is their duty to take oversight of the flock for this very purpose. For instance, an open offense comes to their knowledge. One of their number is sent to labor with the offender, and, if need be, to cite him to appear before a session of the eldership or presbytery of the church, where his case is tried, and if he make suitable reparation, the matter is ended; but if he prove incorrigible, the eldership decide that they have no fellowship for the individual. All that then remains is for the presbytery to report the case to the church and receive its sanction. This disposes of the affair in a brief and summary manner.

Here I may remark that the bringing an offender before the whole church for trial is, in my judgment, not only unscriptural but evil in its tendency. Often cases of a most delicate nature are brought forward in an open meeting, and witnesses are made to testify. Often altercations arise, a bitter spirit is let loose, and offenses are committed in trying to settle offenses. I have thus known trials multiplied by labors of this kind in open church-meeting till

the whole church became so weakened by division that it was unable to transact its own affairs.

Where a board of elders is organized, composed of a certain number of pious and judicious men, this great burden of labor and trial in open church-meeting is taken from the church. This presbytery, or board of elders, have their stated or regular sessions by themselves, in which they consult on the spiritual state of the church, and take measures to adjust whatever may call for their attention. They have the power not only to labor with open offenders, but to summon such before the board for trial. They are authorized to hear all necessary testimony relating to the case, and finally to pass decision upon it. In this way many difficulties are stopped, settled, or disposed of in the bud without any harm to the church; and often, indeed, are difficulties settled of which the main body of the church may have no knowledge.

Another duty of the elders is to be active in the church, in exhorting and admonishing the brethren to duty—to strengthen the weak, and confirm the wavering. In this respect they are a kind of lay-ministry in the flock.

Again: They are to be intimate counselors and advisers with their pastor; to report to him from time to time the state and wants of the flock; to keep him informed of what kind of instruction and doctrine there is the most need. In the special meetings of the board of elders, the pastor has a right, if he choose, to be present, and is to be re-

garded, when present, as the president of their board.

Not a few of our churches have adopted this kind of judiciary. In some of our oldest and most prosperous churches, its utility has been tested for many years. In every instance, so far as my knowledge extends, it has proved a most obvious blessing. A presbytery, or board of elders among them, is generally proportionable to the number of church-members. They often consist of five or seven, and sometimes ten. It is well known to many of my brethren that for many years I have advocated this system of church polity. My knowledge and experience of its utility enable me in confidence still to recommend it. I most sincerely wish it might become an established order with all the churches of this conference.

Having now said all I purpose to, at this time, in reference to the internal regulations of the church, I propose to offer a few remarks relative to its external duties. It may well be said that we live in an extraordinarily exciting and speculative age—an age of inventions, improvements, reforms, and deforms. The civilized world seems to be filled with new plans and projects, and such is the zeal enlisted in connection with many of them that they are pushed forward with a kind of locomotive speed. Often in these operations, wild enthusiasm and mad fanaticism have been permitted to perform their full share of the work. Such has been the reprehensible spirit often manifested in these movements, that many minds of rather cool temperament have

turned from the whole and declared they would have no part with them. Indeed, some have fled to an opposite extreme, not only declaring they would take no part in the moral reforms of the day, but have even lifted their voice and exerted their influence against them *intoto*.

Now, while it may be a question how far it is duty for a Christian to go in the reform movements of the age, there can be no question but that he is under obligation to treat them in the most sober and dispassionate manner. He is under obligations to take such grounds in relation to them all as will acquit his own conscience in sight of high heaven. The church is professedly a body of reformers, and her strength lies not in physical force, but in the power of truth and the strength of her moral appeals. In a word, it is the bounden duty of the church to be found on the side of every good moral cause. She is bound to raise her voice against all sin, and to throw her influence against all iniquity and unrighteousness, and especially if that iniquity actually exists in any part of the church.

On this ground she is under obligation to oppose the sin of intemperance. No matter if the subject of temperance is made a direct political question; that by no means lessens the obligation of the church to exert its united strength and influence against this demon. Our churches should be strictly total abstinence societies. No person should be received into membership who does not pledge himself to abstain from all intoxicating drinks as a beverage. In reference to this question, the church

must see to the purity of its own body, and exert a reforming influence upon the world. And so in reference to all reforms, having a bearing upon the moral condition of our race, the church must occupy no doubtful or halting position.

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But time admonishes me that I must close. When this conference assembles next year, the name of some one of its members, a beloved minister of Christ, who has fallen in death, will perhaps be announced. Who shall it be? O Lord, thou knowest! If it be the present speaker, the will of the Lord be done. When I fall, God grant it may be in the field of battle, with my armor on and my face toward the enemy.

Finally, "my beloved brethren, be ye steadfast and unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." And when the Chief Shepherd shall appear, you shall each receive a crown of glory that shall not fade away.

# THE EMBASSADOR.

Let vain Ambition trace the worldly great,
Where storied urns enshrine the dust of state;
Let other bards rehearse proud deeds of fame,
O'er fields of blood enkindle martial flame;
A holier theme inspires my humble lay—
To trace a pilgrim to the realms of day.
If aught that's charming meets th' approving sight,
And sheds a luster more divinely bright
O'er human ills, earth's dreary waste to cheer,
Bids sorrows cease, and dries affliction's tear,
'Tis mild Religion beaming on the soul,
To cheer our passage thro' that gloomy goal
Where travelers meet. This lights the moonless grave,
Emboldens man the ills of time to brave,
Smooths life's rough way, dissolves the doubtful gloom
In immortality beyond the tomb.
Oh, mild Religion, offspring of the skies!
Friend of the poor! thou bidst the wretched rise
From sorrow's pit and mis'ry's miry clay,
To guide them onward to the realms of day.
Thou teachest man his sinful self to know;
To learn the emptiness of things below;
That pure enjoyment ne'er by earth was given;
That perfect happiness is found in heaven.
Thrice happy saint, kept in thy meek employ
To rescue souls, and Satan's works destroy,
Lead erring mortals from destructive sins,
And teach them where true happiness begins.

What higher calling can to man be given—
Commissioned an Embassador of Heaven;
Sent to assert Jehovah's righteous cause,
And plead with rebels to revere his laws;
Tell sinning man his enmity to God;
Point to the rescue in a Savior's blood;
'Twixt dead and living stand with solemn awe,
Hold up the mandates of Jehovah's law;
With winning accents melt the stubborn heart,
And urge lost man to choose the better part?
There are, I know, who seek this sacred place,
Uncalled of God, unaided by his grace,
Attempt to teach, with their own souls untaught,
In parrot phrases, truths they never thought;
Steal Heaven's garb to serve the Devil in,
And turn reprovers while the slaves of sin.
The priestly coxcomb mounts the sacred stand;
With pert politeness shows a lily hand:
His foppish dress, smoothed down with nicest care,
Shows that the toilet took the place of prayer;
Adjusts his phiz, puts on a sacred grin,
Takes up his book, and says, "Let us begin
The worship of God by singing to his praise."
He tries to read with sacerdotal grace.
The singing through, with Pharisaic air,
He spreads his hands in attitude of prayer,
Beseeches God to teach him how to pray;
(Perhaps has learned the form he has to say);
With panegyrics compliments the Lord,
And tells how much is taught us in his Word.
Formal and dry, yet polished and precise,
He says his task while shutting up his eyes.
No self-abasement, zeal, or fervor there;
Nothing but words to constitute the prayer.
Right glad to hear the closing word, *Amen*,
His hearers sally to their seats again.
The sermon follows, formed by book-learned rules,
Mere studied rhetoric, as taught in schools;
Not of that kind whose energetic flow

Breathes words that warm in sentences that glow,
But dull, stiff, lifeless, formal, cold, and dry,
That brings the nodding head and drooping eye.
Such is the sermon, dress'd in classic lore,
Of dogmas metaphysical, a store.
The congregation sit at gapish ease;
Most prize the skill the preacher has to please;
His borrowed phrases some extol, and say,
"How eloquent our speaker was to-day;
How fine his dress, how polished was his air,
Profound his sermon, copious his prayer."
But there are those whose souls refuse to eat
Such frothy food, such stale, unsav'ry meat;
The bread of Life alone can satisfy;
They leave the place without the wished supply.
Sinners return, still heedless as they came,
Unaw'd, to revel in their guilt and shame.
Their hearts untouched, they feel themselves secure,
Sleep o'er their doom, and seal perdition sure.
"Go preach the gospel"—what is the intent?
T' reform the sinner, lead him to repent.
Will empty words the profane cause to pray,
Or turn the wicked from an evil way?
Tremble, such watchmen! Hear what God commands:
"Warn ye the wicked!" Will ye brace their hands,
Flatter their hopes, thus pamper lustful will;
Deal anodynes, and see them slumber still?
Watchmen, awake! the fearful warning sound,
Lest blood of sinners on your skirts be found!
Oh, for a Cowper's muse, or Pollok's pen,
To paint the minister of God to men!
One whose example sheds a radiant light,
Amidst a sinning world, to guide aright.
The man whose words and actions harmonize,
And whom to imitate is to be wise,
His mind must be of elevated cast;
In native intellect, superior, chaste;
Ardent in soul, alive to every good;
His heart with living sympathies imbued:

A daily student, giv'n to thought profound;
Slow to decide, but in decision sound;
Firmness enough to form stability,
Yet, of self-confidence, distrustful, free:
Alike for all he shows a tender care,
And different grades his social converse share;
But paramount is piety, sincere,
The soul regen'rate, and the witness clear;
Ransom'd from sin through the Redeemer's blood,
"Born from above," a child and heir of God:
In mind and will, affection and desire,
Made "a new creature," clad in love's attire;
The Spirit's witness to the soul within
Of grace extended, and of pardon'd sin.
Let skeptics rage, and formalists deride,
Exclaim "delusion!" in their maddened pride;
The Christian knows in whom he has believed;
And not to know is but to be deceived.
He knows the point at which his soul erst found
The sov'reign balm that heals sin's deadly wound:
He knows the point where God to him revealed
His pardoning mercy, and that pardon sealed
Upon his soul, by his own Spirit's power—
A child of grace from that immortal hour;
Nor time, nor years, nor distance can erase
The inward witness of that child of grace!
With mind imbued with meditative thought,
He reads in Nature's book what there is taught;
Viewing God s bounty strewed on every hand,
He seeks each providence to understand.
Hours of retirement are to him most sweet,
And oft he seeks some quiet lone retreat,
Where bustling scenes no more attract the eye.
The world departs, and none but God is nigh,
Low on his knees, in secret, humble prayer,
He pleads for aid, invokes a Father's care,
That heavenly wisdom may inspire his soul,
Direct his efforts, and his powers control.
There, thoughts, by meditation, are refined,

Clust'ring in beauty in his ardent mind;
Ideas rise, in heavenly luster drest,
To feed new ardor struggling in his breast:
His field of effort, rising to his view,
Inspires his soul the conflict to renew.
On Sabbath morn, his mind in labor prest,
Feels the day's task weigh on his anxious breast:
His soul's desires awaken inward pain:
"Lord, shall the labor of this day be vain?
Or shall the sheep and lambs of Christ be fed
With living water and with living bread?
Oh! let thy word bear thine own sacred seal,
And sinners, by its power, be made to feel!"
His soul, fresh-armed, is fitted for the task;
Emptied of self, no high display would ask.
Dead, both to censure and to vain applause,
He leaves his own to plead his Master's cause:
Stripped for the work, he thrusts poor self behind,
And holds Christ up before the anxious mind.
Him, as "the way," he draws in lines of light,
And shows how works with living faith unite;
While his examples mark a shining way,
He says to Christians, "Imitate, obey,"
By self-denial, watchfulness, and prayer.
Daily protected 'gainst each deadly snare
Thirsting for holiness and growth in grace,
An onward progress in the heavenly race,
With moral duties free from selfish art,
He presses home on every Christian heart;
Then paints that zeal that fires the ardent soul,
While faith points upward to the heavenly goal;
Dwells on that hope that triumphs o'er the tomb,
Stripping death's valley of its dreary gloom;
Still upward cheers to realms of living light,
Where end forever sorrow, death, and night;
Where pains are lost in everlasting joy,
And scenes of bliss immortal powers employ.
Each sentence feeds and animates desire;
The saints rejoice, and catch ecstatic fire.
No empty dream, but God's assurance true,

Opens a halo to faith's rapt'rous view;
Lifts mind and thought from earth and time away,
To press the portals of eternal day!
The preacher pauses—'tis a pause profound,
'Midst solemn awe that sits on all around!
With mellow voice he scans the depths of sin,
Bidding the sinner turn his eyes within;
He paints the death that chains the carnal mind;
Tears off the veil that renders sinners blind;
Portrays the enmity of wayward souls,
The selfish will that all their acts controls;
Shows God long-suff'ring, merciful, and kind,
And rebel man to his best int'rest blind;
With eyes upraised, he paints with solemn awe
The guilty rebel and the broken law!
What moving accents fall upon the ear;
What warm entreaties do the wayward hear
To leave their sins, forsake the dang'rous way,
Fly to life's ark, and enter while they may!
With open door he urges, there is room
To enter in and 'scape the rebel's doom!
Such warning falls not on the ear alone—
The heart is reached, the conscience made to own
The language true—the sinner's heart is vile!
Mercy is craved: "O, Lord, in mercy smile!
Forgive our sins, remove the stony heart,
Pardon the rebel, and thy grace impart!"
While some may preach to please the giddy crowd,
Fawn round the rich, and court the tinseled proud;
Seek human praise, and strive for worldly fame;
Or, like the hero, pant to win a name—
Efforts like these, unasked in God's own cause,
May win no portion of high heaven's applause.
The fawning sycophant, the slave of pride,
God will despise, though men may not deride.
I love that man, of warm and ardent soul,
From whose full heart love's warning accents roll;
That man who scorns to cherish servile fear,
But dares rebuke what pride may dread to hear;
Tears off the cov'ring spread o'er secret sin,

Checks coming vices ere they usher in;
Holds up the mandates of a righteous law,
Though oppressors quail, and villains shrink with awe.
I love that heart where heaven-born pity moves,
The soul that its own kindred manhood loves;
Who dares to speak when truth had need be told,
And deal rebuke, though error's march be bold;
Reach forth the hand to raise the crushed and poor,
And break the chains that pining slaves endure.
In manhood crushed he sees a kindred dear,
And th' enslaved may claim his pitying tear.
The soul besotted in the lures of sin
From ruin's brink he labor's still to win,
Seeking to gain the lowest of the base,
And lead them home to virtue and to grace.
The suffering sick may claim in him a friend,
And visits oft, some kindly aid to lend.
With tender words he soothes the suff'rer's mind,
Teaching, though God afflicts, he still is kind;
Showing how piety may arm the soul
To meet each ill that man may not control;
That 'neath stern Providence the truth still lies,
"Afflictions oft are mercies in disguise,"
By him controlled who errs not in behest,
And in his gifts dispenses for the best;
Then lifts to heaven the deep, impressive prayer,
That God may pity, and in mercy spare;
The sick one raise, his name to glorify,
And fit the soul to dwell in bliss on high.
A scene more dark in the abode of woe—
Relentless death has laid his victim low:
There suff'ring wrings the agonizing tear
Of kindred mourners o'er some kindred dear.
Impressive scene! sad destiny of man!
Where all alike a common fate may scan,
Eye the dread point to which their footsteps tend,
And canvass life's frail period to its end.
Calm in the midst the man of God appears
To sympathize with the bereaved in tears;
With mellow voice to urge this solemn call,

And bid the living eye the fate of all.
Dear friend of man, who labors thus for good!
Oh, bright example! hard to be withstood,
Though some may shun, but few will dare deride;
Where conscience owns, the truth will live to chide.
Knowing the man, most venerate his name;
Though some may slander, few will dare to blame.
The man of God, of soul upright, sincere,
All in the end will honor and revere.
As onward passing through life's pilgrimage,
His name and mark are stamped upon the age,
And there will stand like the bright beacon-light
That sheds its rays upon the breast of night.
The saving influence of his life shall last
Long after all his ardent toils are past.
Dear is his name, to thousands fondly dear,
And on his grave shall fall affection's tear.
His warfare closed, his earthly race is run;
The battle fought, and endless vict'ry won;
His heavenly Father claims him as his own,
Frees him from earth, and sets him near his throne.

## GOD IS GOOD.

Scenes around me wake reflection;
  Heaven and earth, and sea and air,
Teach a God who claims subjection
  In the creatures of his care.
See creation, how it preaches!
  Can its language be withstood?
Nature's volume amply teaches
  There's a God, and *God is good.*

O'er the lawn I've roved at morning,
  Viewed his tasty hand displayed;
Seen of flowers the fields adorning,
  Every tint and every shade.

When the grove I sought in sadness,
Pensive trod the quiet wood,
Feathered songsters, in their gladness,
Seemed to warble, *God is good.*

'Midst the storm of pealing thunder,
Lightnings flashed in frightful glare.
I have stood in maze and wonder,
Seen his hand in power there.
Calm again, in rapture gazing
Where the tinseled rainbow stood
On that arch, in letters blazing,
Glowed the language, *God is good.*

When beside the mighty ocean,
Where its lashing surges roar,
I have watched its wild commotion
As it broke along the shore;
Ocean's voice, in awful roaring,
Bore the echo where I stood;
Mortal, bow, thy God adoring;
Own his greatness: *God is good.*

Winter's blast proclaims his power;
Spring enameled speaks his reign;
Goodness shines in Summer's dower;
Bounty swells in Autumn's grain.
Seasons preach a God of kindness,
Warm the heart to gratitude;
Every soul not sunk in blindness
Joins the chorus: *God is good.*

Orient Morn awakes with grandeur,
Spreads his glory o'er the sky;
Evening twilight gilds in splendor
Distant objects to the eye.
Day and Night, in voice combining,
Speak a language understood;
While the sparkling heavens, shining,
Sing in grandeur, *God is good.*

Then, frail man, in adoration,
Bow submissive to his will;
Own the God of wide creation:
Cease thy murmurs! Peace, be still!
Goodness shines in all before us,
Calls for praise and gratitude;
Each fond heart should swell the chorus:
*God is good*; yes, GOD IS GOOD.

## HYMN FOR SATURDAY EVENING.

How tranquil this moment, when freed from commotion
And cares that perplexed me through six busy days;
The season's well suited to mental devotion:
I think of God's goodness, and breathe forth his praise.
Thro' the week many dangers around me have crowded;
To evils, how many have fallen a prey;
Jehovah's pavillion my soul has enshrouded;
His Spirit has led me the straight narrow way.

I cast back a look on the week now departed,
Retracing my footsteps in search of each ill;
'Tis grace that has kept me, or I had deserted
The cause of religion, and God's righteous will.
But praises be given to him for protection,
For watching my footsteps, and guarding my way;
With heart overflowing and warm with affection,
I'll speak of his goodness by night and by day.

This week, then, I'll close with renewed resolution
My remnant of time in his service to spend;
When life shall advance to its last diminution,
I'll hail with composure my toils at an end.
Should God, through another week, deign to protect me
'Midst life's busy cares, be they heavy or light,
The thoughts of his goodness each day shall affect me,
And urge me to praise him each Saturday night.

## THE AFRICAN CHIEF.

Her canvas was spread, and the slave-ship was riding
Majestic and grand o'er the ocean's blue waves;
While, in hoarse threat'ning language, the master was chiding
The tears of his cargo, the wails of the slaves.

The moonbeams fell clear on the breast of the ocean;
The stars sparkled bright in the azure-blue sky;
While gentle breeze wafted the ship, in its motion,
Toward the land of oppressors, their marts to supply.

On the deck stood an African chief, now degraded,
Once master of thousands wh' obey'd his control;
Though whelmed in disaster, his prospects now faded,
His visage and mien showed a greatness of soul.

Though chains of oppression and manacles bound him,
Uncrushed was his spirit, in thought he was free;
He looked with disdain on the tyrants around him,
And swore ne'er to bow to oppressors a knee.

He thought of his country, the home of his childhood,
His wife and his children, again and again;
The cot where they dwelt, near an African wildwood,
Then thought of disasters, till crazed was his brain.

"No, never!" he cried, "shall the white man possess me;
I will not be bought nor be sold as a slave:
Their scourge shall not drive, nor their fetters oppress me,
While release can be found in a watery grave.

'You wept, my dear Yarrow, I know, when we parted,
When I pressed my two babes and yourself to my breast;
Perhaps, since my fall, ye have sunk broken-hearted,
And gone from your sorrows to dwell with the blest.

"There, soon shall we meet, for this night shall release me
From the grasp of oppressors, from slavery's chain;
My wife and my children again shall caress me;
We meet where a parting shall ne'er come again."

He spake, and a plunge in the ocean before him
Told tyrants that death to a slave is relief;
Then softly the white-crested billow rolled o'er him,
And fled from their grasp was the AFRICAN CHIEF.

## ON VISITING THE DEAD SEA.

Mysterious lake, thou dark Dead Sea!
While standing on thy sterile brink,
Dread scenes of ages shadow thee,
To bid the wand'rer pause and think!
Jehovah gave thee bound and form,
Midst earthquake shock and fiery storm!

Thy sullen waters press their bed,
Where erst in bloom spread Sodom's plain;
And thy dark, gloomy waves now spread
Where cities smiled midst Flora's reign.
Here bloomed Gomorrah in her pride,
And there stood Sodom by her side.

But whelmed in vice those cities stood,
Till damning sins their fate had sealed,
When wrath, in one avenging flood,
Jehovah's awful arm revealed.
Jordan rolled back in one deep wave,
Then rolled again o'er Sodom's grave.

## ON THE DEATH OF MY MOTHER.

Thou art gone, my dear mother, life's conflicts are ended,
Thy cares and thy sorrows are now at a close;
Thy ransom'd-freed soul to its home has ascended,
And thy fair earthly form lies in death's calm repose.

Thou art gone, and 'tis well, for thou mayest not linger
Where cares and adversities darken life's way;
Where even our joys, touched by sorrow's cold finger,
Urge tears of regret to embitter our stay.

Thine eyes were turned upward, descrying the dwelling
Where sorrow and sin can no longer be known;
Where seraphim lips their glad anthems are swelling,
And a halo of brightness encircles the zone.

But I miss thee, dear mother, in sorrow, dejection;
I miss thy fond smiles, and thine accents so dear:
The counsels thou gav'st with such warmth of affection
Have guided my path midst life's checkered career.

How much do I owe thee, thou dear one departed,
For all that I am, and for all I may be!
Of precepts thou gav'st, when life's journey I started,
Their saving restraints are a debt owed to thee.

If, on visits to earth, thy fond spirit can meet me,
If a mother's warm love may still glow in thy breast,
In angelic whispers, each night, oh then greet me!
Still guide thy frail son to the land of the blest.

I shall meet thee again by the side of life's river,
In regions of bliss, where no pain can annoy;
Where parting and sorrow and tears are known never,
And desire is lost in the fullness of joy.

## TO MY MUSE.*

Enchanting muse! we must not part,
For still I love thee fondly well;
Thou soother of this throbbing heart,
Together let us dwell.

*Written quite late in life.

Thy winning smile has cheered me oft,
When sadness twined around my heart;
Thy syren voice, so sweet, so soft,
Bade all my gloom depart.

Forgive me, that I ever sought
To quench thine own ecstatic fire;
Forgive me, that I ever thought
To throw away the lyre.

In wakeful hours at dead of night,
A charm around me thou hast thrown,
And fair aurora's blushing light
Seemed blended with thine own.

In field, in grove, by sylvan stream,
Where warblers sing or fishes glide,
Oft hast thou waked poetic dream,
And soothing magic plied.

And while I wander here below,
Be Nature's breathless works a theme:
Her mountains, vales, and flowers that grow
Along the winding streams.

And oft when thoughts ascend the sky,
Go thou, my muse, and lead the way;
We'll range elysian fields on high,
In light of fadeless day!

Then say, my muse, we will not part,
While thee I love so fondly well;
Be near to soothe my throbbing heart
And let me with thee dwell.

# THOUGHTS ON BAPTISM.*

The subject of baptism has long been a source of familiar discussion. Within a few years, it has assumed among our pedobaptist brethren an interest not unworthy of remark. Formerly, great concessions were made by learned men in relation to the Greek word *baptizo*. The leading theologians admitted freely that "immerse" was its classical meaning, and that immersion was probably the practice of the primitive churches. The result of this was, large accessions were made to denominations which held baptism to be immersion only. It was found that church-members were becoming very lax in bringing their children forward to be sprinkled; and finally that the admission that ancient baptism was immersion, was like to produce fearful dissentions, or force into certain churches an innovation on an established rite. The result has been an effort to prove that *baptizo* does not simply mean to immerse, but that it is a generic term, signifying to clease or purify.

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This point, however, can be easily set at rest, by an appeal to the use of the word *baptizo* in the Greek language. In the Greek classics, in the writings of Josephus, in the medical writings of Hippocrates, and also in the writings of Zenophon, it is uniformly employed as a specific term for immersion. As it might not be interesting to many readers to here quote passages from the above-named authors, I will come immediately to early Christian writers.

First: I then call on early Christians to inform us how they understood the word. Barnabas, who was cotemporary with the apostles, says: "We descend into the water and come out of it." Hermas declares: "Men descend into the water bound to death, but ascend out of it sealed to life." Justin Martyr says: "We present our Lord's sufferings and resurrection by baptism in a pool." Justin Martyr was a convert of the apostle John. Tertullian says: "We are immersed in water. Peter immersed in the Tiber." In the Apostolic Constitutions it is written: "Baptism relates to the death of Christ; the water answers to the grave, the immersion represents our dying with him, the emersion our rising with him." To the same import spoke Clement of Alexandria, Cyrel of Jesrusalem, Basil, Gregory, Chrysostom, Theodoret, and others.

Second: I appeal to modern German critics, who may be regarded as the highest authorities in language and antiquities. Neander in his church history says: "Baptism was originally immersion." The same is emphatically admitted by Mosheim in

his Ecclesiastical History, Volume I. Tholuck, on Romans VI. 4, says: "In order to understand the figurative use of baptism, we must bear in mind the well-known fact, that the candidate in the primitive church was immersed in water, and raised out of it again." Schleusner, in his lexicon, on the word "baptisma," says: "Those who were to be baptized were anciently immersed." Phienweld's Archæology declares: "Immersion was the original apostolic practice." Much more might be quoted from the same source.

Third: I appeal to the Greek Church. Who can doubt that the Greeks better understand their own language than any other nation! Alexander de Stourdza, a writer of the Greek Church, in a work published at Studgard, in 1816, speaking of baptism, says: "The western church has done violence, both to the word and the idea, by practicing baptism by aspersion, the very enunciation of which is a ludicrous contradiction." In truth, the word *baptizo* signifies, literally and perpetually, to immerse. When I was in the city of Smyrna, in 1842, I heard more than once similar statements made by Greeks with whom I had intercourse. On my passage home, on board the same vessel, was a Greek gentleman, who was a native of the Morea. He had been to the United States before, had received an English education, and had graduated at Yale College. I inquired of him as follows: "If you were to translate the word *baptizo*, what English word would you use?" His reply was: "I know not how often I had that question asked me while I was in college,

but I always told those who asked it, that it was perfect nonsense to call it in English any thing but immerse or bury; so I tell you now, baptism in Greek means immersion, and nothing else." The Greek Church has never practiced any thing for baptism but immersion, and contend that the Greek Testament teaches no other mode.

Fourth: I appeal to other distinguished scholars in support of my position. Beza says: "Christ commanded us to be baptized, by which word it is certain immersion is signified." Vitrina says: "The act of baptizing is the immersion of believers in water. This expresses the force of the word." Zanchus says: "The proper signification is to immerse, plunge under, or overwhelm in water." Witsius says: "It can not be denied, that the native signification of the word baptize is to plunge, or to dip." Dr. George Campbell, of Aberdeen, says: "The word baptize, both in sacred authors and in classical, signifies to dip, to plunge, to immerse." It is always construed suitably to this meaning.

Finally, the Roman Catholics themselves do not contend that sprinkling for baptism was taught either by Christ or his apostles. "The mode," say they, "was changed by a general council, and we consider decisions and instructions of general councils always binding on the church." This sentiment in relation to infant baptism, and the mode, is admitted by Dr. Walters, of Philadelphia, in his sketch of the Roman Catholic Church, as inserted in the "History of the Religious Denominations now existing in the United States."

From this brief examination of the subject, the important fact is arrived at, that the classical meaning of the Greek word *baptizo* is "immerse," and nothing less. This fact established, a most conclusive point is gained in governing the whole controversy. My next business is to examine Scripture authority.

All the important ancient oriental versions of the new Testament render *baptizo* by a word which signifies to immerse. Among these are the Syriac, (the oldest existing translation from the original Greek,) the Armenian, the Coptic, the Arabic, and the Ethiopic. This being the fact, it is at once seen that the overwhelming weight of authority is on the side of immersion.

I now assert that immersion alone is appropriate to the design of the ordinance. Baptism exhibits, in emblem, the resurrection of Jesus Christ; which is ever to be kept in sight as a leading gospel truth. Paul says: "If Christ be not risen, then is our preaching vain, and your faith is also vain." The resurrection of Christ was the confirmation of his doctrine, and the consummation of his finished work. Hence, it was a leading theme in the ministry of the apostles. Am I asked for evidence that the rite of baptism symbolized the resurrection of Christ? The apostle Peter, in speaking of the family of Noah saved by water, makes a transition to baptism, and says that "in like figure baptism doth now save us, by the resurrection of Jesus Christ." I. Peter III. 21. Here baptism figuratively saves us as a memorial of the resurrection of Christ,

by which we are really saved. Noah and his family were saved by water coming forth, as it were, from a grave of water, in which all the world beside were buried. Believers are saved by the resurrection of Jesus Christ. But his resurrection is symbolized in the act of baptism; and, hence, in like manner, by water, we are figuratively saved. Neither sprinkling nor pouring can symbolize this fact. Immersion is the only proper memorial of Christ's resurrection, and this fact gives to baptism beauty, force, and value. Baptism not only symbolizes the resurrection of Christ, but also his burial; and on this point the apostle Paul is admirably explicit: "Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead." Collossians II. 12. Again: "Therefore we are buried with him by baptism into death; that like as Christ was raised from the dead by the glory of the Father, even so we should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." Romans VI. 4, 5.

I am aware that some pedobaptists assert that only spiritual baptism is alluded to in both the above passages. This I deny. The ordinance of water baptism is specially alluded to. The learned Dr. James Macknight, in his notes on the epistles, though a Scotch Presbyterian, does not withhold the truth on these passages, although against his own creed. On Collossians II. 12, he remarks: "Their belief of that great miracle [the resurrection

of Christ] is justly represented as the means whereby they are raised out of the water of baptism new creatures, who are, like Christ, to be raised at the last day to an eternal life in the body." On Romans VI. 4, he remarks: "Christ's baptism was not the baptism of repentance, for he never committed sin; but, at the beginning, he submitted to be baptized—that is, to be buried under the water by John, to be raised out of it again, as an emblem of his future death and resurrection. In like manner the baptism of believers is emblematical of their own death, burial, and resurrection."

Now, a believer in immersion could scarcely be expected to give better comments on the above passages. But remarks of Dr. Macknight are the more valuable because forced from one whose creed adopted sprinkling for baptism. Adam Clarke was also compelled to admit, in substance, the same things on these passages. Not only so, but, in my judgment, every honest critic and well-informed student of the Bible must admit that these passages plainly teach baptism to be immersion. In what sense can sprinkling or pouring represent being buried with Christ in baptism, and being raised to newness in life?

A portion of the Corinthian church had become skeptical in relation to the resurrection of the dead. Paul, in his first epistle to them, argues at some length to prove there would be a resurrection, and, among other things, introduces baptism. "Else what shall they do who are baptized for the dead, if the dead rise not at all, why are they then bap-

tized for the dead?" I. Corinthians xv. 29. This passage has been tortured into as many meanings as almost any passage in the whole Bible, especially by those who assert sprinkling for baptism. And finally, some, to save their own theory on baptism, have asserted that it was impossible to determine the apostle's meaning. To me the meaning is simple and plain. Macknight renders it: "What shall those do who are baptized for the resurrection of the dead?" As much as if the apostle had said: Will they deny their own baptism? They were baptized for a representation of the resurrection of the dead. What will they do? Will they now throw away their baptism? Baptism is immersion—a burial and resurrection. If there be no resurrection of the dead, why is the resurrection of the dead symbolized in the ordinance of baptism? Here is readily seen the adaptedness of the emblem to the apostle's design. But this is entirely lost if baptism is sprinkling or pouring.

Certain accounts given in the New Testament of baptizings carry convincing evidence that the ordinance was administered by immersion. And here the baptism of our Lord is in point: "Jesus came from Nazareth of Galilee, and was baptized of John in Jordan. And straightway coming out of the water he saw the heavens opened." Mark i. 9, 10. It is not asserted that he was baptized at or beside Jordan, but "in Jordan." Now, as we have seen that the classical meaning of *baptizo* is immerse, all attempts at equivocation in relation to our English translation is wholly futile and fallacious. If our

Lord was immersed, he must have gone into the water, and consequently must have come up out of the water. He would not have gone into the water to be sprinkled, or to have a small quantity of water poured on him. Nor will the assertion that John's baptism was not a gospel institution answer for argument. In all things our Lord was the gospel pattern. Mark records it: "The beginning of the gospel of Jesus Christ the Son of God; John did baptize in the wilderness." Luke records: "The law and the prophets were until John; since that time the kingdom of God is preached."

I have heard it asserted that the River Jordan is a very insignificant stream, scarcely more than ankle deep. Such assertions, however, only betray the ignorance of those who make them. I visited the Jordan in 1842, and was at the consecrated place where tradition fixes the scene of our Savior's baptism. I judged the river, at that place, to be about one hundred feet wide, with a sloping bank on the west side, and a gradual descent into the water. I could but see the adaptedness of the place for the scene of our Lord's baptism, as recorded by the evangelists.

"John also was baptizing in Enon, near to Salim, because there was much water there." John III. 23. Mark the language: "baptizing because there was much water there." Why does not the classical use of *baptizo* read as well in this place as any other meaning? Try it. "John was also immersing in Enon, because there was much water there."

Why the necessity of resorting to a place where there was much water, if only enough to sprinkle or pour was necessary? The baptism of the eunuch is another instance equally in point. "And they went down both into the water, both Philip and the eunuch: and he baptized him." Acts VIII. 38. How trifling are such pleas as the following: "It is not said, 'Here is a sufficient depth of water;' but simply, 'See, here is water,' which might have been a rivulet or spring." But suppose, too, that it might be a deep stream. It certainly may have been. If *baptizo* means immersion, we are sure the eunuch was immersed in his baptism. This fact is conclusive evidence that the water was deep enough for the purpose.

But it is contended that the Greek preposition *eis* does not always mean "into," and that Philip and the eunuch merely went *to* the water. Now this objection contains the elements of its own destruction; for it admits that "into" is the usual signification. Of course it must have this sense, unless the nature of the case requires it to be differently employed. Would it be sufficient to sustain the assertion, to simply say the word may be employed in some other sense? It must be proved, beyond a doubt, to have some other sense in this case. Is it impossible to believe that Philip and the eunuch did both actually go down into the water? No; for Philip baptized or immersed the eunuch, according to the classical meaning of the word *baptizo*.

Having ascertained beyond all dispute, that the classical meaning of *baptizo* is "immerse," I insist

that this meaning should be given to it in the New Testament, unless the connection or nature of the case clearly shows that it must be used in a different sense. If the writers of the New Testament use the term in the classical sense, then all discussion is at an end. If they do not, imperative reasons must be produced to show that they employ it in a different sense. How, then, is it to be proved that this word in the New Testament does not mean immersion? We are referred to Hebrews IX. 10: "Which stood only in meats and drinks and diverse washings [baptisms] and carnal ordinances." It is urged that "diverse baptisms" mean the sprinklings under the law; but this is taking for granted what yet remains to be proved.

Under the law, persons and things were immersed, and "carnal ordinances" embrace all the rest of the purifications. If the passage had been translated "diverse immersions," would it not have accorded with the fact? Stark observes that the baptisms with the Jews were not by sprinkling, but in addition to washing the whole body, an entire immersion. The Hebrew word can not possibly signify sprinkling. The Jews bathed before entering the temple, or synagogue; and when the early Christian writers treat of Jewish purification, they always distinguish immersion from sprinkling.

Luke XI. 38 is appealed to: "And when the Pharisee saw it, he marveled that he had not first washed [baptized] before dinner." This is asserted to relate to the washing of the hands, but it is a mistake. Whenever the word is used, without spe-

cifying any particular part, the whole body is intended. To use the bath before dinner was a common practice in eastern countries, and is at the present day. I could but notice the customs of frequent bathings during my travels in Palestine, as well as baths for that purpose. The Pharisees on some occasions would not dine without first bathing. Of course it would be expected of Jesus, on account of his superior sanctity.

Another example is presented in Mark VII. 3, 4: "Except they wash their hands oft, eat not. And when they come from market, except they wash [baptize] they eat not." Now why use two different terms, the one in relation to the hands, meaning to wash, and the other to immerse? If the hands only are intended in both places, it is trifling to suppose that the first was washing by pouring water on the hands, and the second was washing by dipping the hands in water! The latter, then, must allude to the whole body. But does not *baptizo* signify to wash as in our translation? No; dipping is the thing properly meant.

"And many other things there be which they have received to hold, as the washing [immersing] of cups and pots, and brazen vessels, and tables—properly couches on which they reclined at meals. Now, it so happens that all these articles, except the last, were, by the levitical law, to be dipped. (See Leviticus XI. 32.) That a people so superstitious as the Jews, and so attached to traditions, should have put the couches on which they reclined at meals,

and even their beds into water, in certain cases of uncleanness, would by no means be strange.

The figurative application of the word *baptizo* is appealed to in order to show that it can not mean immersion. The passage of the Israelites through the Red Sea, and their baptism unto Moses in the cloud and the sea, is quoted. It is asserted that the Israelites were sprinkled by rain from the cloud and spray from the sea. What, rain from the cloud which was a pillar of fire by night! How improbable!

But the principal figure on which the opponents of immersion rely, is the baptism of the Holy Ghost. In this the Holy Spirit is said to be poured out, and hence, say they, to represent this pouring of the Spirit, baptism must represent pouring. But here is a law given too absurd to command my assent. It is this: that the figurative application determines the literal meaning of the word. Now let our opponents abide by their own law. The Holy Spirit is represented in its influences as the blowing of the wind. Baptism, therefore, means to blow. The influence is represented as anointing with oil. Baptism, therefore, means to anoint with oil. Now what sensible man will not repudiate a law which forever renders language unintelligible!

But to settle this point at once, let us refer to the baptism of the Holy Ghost on the day of pentecost: "And when pentecost was fully come, they [the disciples] were all with one accord in one place. And suddenly there came a sound from heaven, as of a rushing, mighty wind, and it filled all the house

where they were sitting." Acts II. 1, 2. Now by the time the Holy Spirit filled all the house where these one hundred and twenty disciples were sitting, they were immersed in the Spirit. This is reasonable as well as certain. But is not the baptism of the Spirit represented as the pouring of the Spirit? Not at all. This is confounding terms entirely different. The Spirit was poured out that those disciples might be immersed in the Spirit; but the pouring was not the immersion.

I insist that in all these passages there is no weighty reason for using the term *baptizo* out of its classical meaning. But I wish to remove certain embarrassments thrown in the way of immersion, asserted to be involved in the New-Testament history. In the case of Cornelius and his friends, it is said, there is the same reason to conclude that they were baptized in the house, as that they heard Peter preach in the house. But what is that reason? Why, Peter commanded them to be baptized in the name of the Lord. But suppose he commanded them to be immersed, what then? Why, then, they were immersed in a suitable place. Cesarea was situated on the shore of the Mediterranean Sea, where there was "much water."

The case of the Philippian jailer is urged by some as evidence against immersion. "It is not likely," say they, "that the jailer and all his house would leave the prison and go away, we know not how far, to seek water for immersion at that time of night." But there is no trouble here. That there was a river at Philippi is very certain, for Lydia, a seller

of purple, was converted there by the side of a river. Besides all this, in every eastern jail, at this day, there is a large tank or pool in which the prisoners bathe. That immersion was possible, is sufficient for my purpose.

The case of three thousand baptized on the day of pentecost, is offered as a serious difficulty. It is urged that this number could not be immersed in a city badly supplied with water as was Jerusalem. Now, I deny that Jerusalem was then, or is now, badly supplied with water. I spent nine days in and around that city. There are there the two pools of Gihon, the pool of Hezekiah, the pool of Bethesda, and the pool of Siloam. All these are large, and well suited for baptizing. Besides these, the Brook Kedron is there. Though in the hot season its bed is dry, yet in certain seasons it is a very considerable stream. The season of pentecost was the right season for this, and it is probable that the baptizing was in the Kedron.

But it is asserted that there could not have been more than six hours spent in the work, and three thousand could not be immersed in that time. Now, if there had been only the apostles to officiate, they would each have two hundred and fifty to immerse, and this could easily have been done in three hours; but the number of disciples together was one hundred and twenty, and it can scarcely be supposed that the seventy, formerly sent out by Christ, were absent at a time when the disciples were waiting at Jerusalem for the promise of the Holy Spirit. These would have made the number of administrators

eighty-one or eighty-two, and about thirty-seven candidates for each. These could have baptized three thousand in less than forty minutes.

In closing my remarks on this point, I would say that the word *baptizo* must either perpetually mean to immerse, or it can never have that meaning at all. Immersion in our language expresses mode, and any word which expresses mode can not express two modes. If this word means to immerse, it can not mean to sprinkle or pour, because these modes are essentially different from each other, and have nothing in common. This is a position which challenges every attempt at a refutation. There stands the word in its original classical meaning, and in all the lexicons of any merit in existence it is to "immerse." If any practice commanded in the gospel can be clearly ascertained, it is that of baptism. My next business will be to show who are the subjects of this ordinance.

At the present day all denominations admit that believers are the proper subjects of this ordinance; But if this be really the fact, must not unbelievers, whether young or old, be regarded as not the subjects of baptism? This certainly must be the fact, unless an exception can be proved in the case of infants. Can such an exception be proved? This is the present subject of examination.

I venture to assert that believers only are the proper subjects of baptism. For a portion of proof I appeal to the grand commission given by our Lord and Savior: "Go ye, therefore, teach all nations, baptizing them in the name of the Father,

and of the Son, and of the Holy Ghost—teaching them to observe all things whatsoever I have commanded you." Another evangelist records the commission: "Go ye into all the world, and preach the gospel to every creature; he that believeth and is baptized shall be saved, and he that believeth not shall be damned." Now, in comformity to this commission, believers or disciples were to be baptized, and it is certain that unbelievers can not be included in this law. Is it not self-evident that believers only can be the subjects of a rite which is enjoined on believers only? If, indeed, another law could be shown, in conformity to which infants were to be baptized, or if the duty could be made out clearly by inference, it would not affect this commission. By the imperative law of this commission every person who believes, whether baptized in infancy or not, is required to submit to this ordinance.

Infant baptism claims to include the necessity of such being baptized after they become believers. As far, then, as infant baptism prevails, the commission of our Lord in relation to believers must be abolished. Think of this seriously, ye advocates of infant baptism. The apostle Peter defines the object of baptism in such a way as to show that it can not belong to infants. He says that baptism is "not the putting away of the filth of the flesh, but the answer of a good conscience toward God." I. Peter III. 21. Now, in determining who is a rightful subject of baptism, two important things are specified. First: The individual must have a con-

science to answer. What conscience has the unconscious infant? Just none at all. Second: The subject of baptism must have a good conscience. This can not be said of an infant who has no conscience at all, nor can it be said of an unregenerate person. Paul defines the right conscience in connection with baptism. "Having our hearts sprinkled from an evil conscience, and our bodies washed [Greek, baptized] with pure water." Hebrews x. 22. Have your hearts sprinkled by the blood of Jesus Christ, and then your bodies baptized with pure water. This is the gospel mode. A subject of baptism must have a conscience—a good conscience; and baptism is to answer that good conscience. Can this be said of an infant? No; verily. May not the baptism of an infant answer the good conscience of the parent or guardian? No; for baptism is the voluntary duty of the subject, and duty always applies to the individual's own conscience and not that of another.

John's baptism was the baptism of repentance unto the remission of sins. He required those who came to him for baptism to confess their sins, and do works meet for repentance. Can infants repent? Can they make confession of sin? It is said, if John's baptism required repentance, how could Christ submit to it! Admit that Christ could not repent because he had no sin, yet the fact is stated that he was baptized. Now, the fact is not stated that infants were baptized by John. I care not how many infants were carried along with their

parents, for the fact remains on record that all those of this crowd who were baptized were baptized in Jordan, confessing their sins. Was not Christ of this crowd? His case is mentioned by itself, and forms a glorious exception.

On the day of pentecost, when so many inquired what they should do, Peter said: "Repent and be baptized, every one of you, in the name of Jesus Christ." Believing that Jesus is the Messiah, and that you have slain the Lord of glory, repent and be baptized, every one of you. Here were conscious acts referred to, and conscious duties enforced, and all in such a manner that it could not include infants. It is equally vain to infer it from the words: "The promise is to you and to your children." What promise? Why, the gift of the Holy Ghost. But this number is limited to "as many as the Lord our God shall call." Besides, that promise embraced the gift of tongues and prophesying, of which infants were not capable.

Philip went down to Samaria and preached Christ unto the people; but when they believed Philip, preaching the things concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women. Acts VIII. 12. Every one may perceive that it was not necessary to mention women in this account, for they are included as believers. The question occurs: Why should the Holy Spirit have dictated so precisely in relation to women, and yet not have said a word about infants, if any were baptized? How conveniently the account would have come in: "They were baptized, men,

women, and children." All controversy might have been saved by the addition of a single word.

The circumstance of little children being brought to Jesus, that he might lay his hands on them and bless them, as recorded in Matthew XIX. 13, is sometimes appealed to in support of infant baptism. For what purpose were these children brought? Why, that our Lord might lay his hands on them and pray. And he did lay his hands on them in the form of the patriarchal blessing. But was this baptizing them? "Jesus baptized not, but his disciples."

The confusion which our opponents make in the English language is truly singular. They say that infants were once constituted members of the church; but when you examine into the point of this remark you find that the Jewish congregation is intended; or, in other words, infants belonged to the Jewish nation, God's ancient, peculiar people. What has this to do with children belonging to the Christian Church? Were all Jews, in the days of the apostles, members of the Christian Church? Certainly not.

It is frequently urged that infant baptism is inferable from the baptism of households, mentioned in the New Testament. It is said there were probably infants in those households. Then the argument is reduced to a mere probable! But why is it probable? Is it because three households could not be found without infants in them? In the course of my thirty years' ministry, I have baptized over one thousand individuals; and I can now call to mind seven whole households which I have baptized, and yet I never baptized an infant in my life. But if I,

in my limited labors, could baptize seven whole households without baptizing infants, is it strange that three households should be named in Scripture without an infant in them?

The three households mentioned in the New Testament are those of Stephanus, the jailer, and Lydia. Of the first, it is said they had addicted themselves to the ministry of the saints. These could not have been infants. Of the jailer, it is said: "Paul spake the word of the Lord to all that were in his house," and "he [the jailer] set meat before them, and rejoiced, believing in God with all his house." There could not have been infants among these. It is not probable that Lydia had any children, for there is no evidence that she was married. Then the inference from households utterly fails.

Infant baptism has been inferred from the following passage: "The unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband; else were your children unclean, but now are they holy." I. Corinthians VII. 14. When the Jews returned from Babylon they were commanded to put away their idolatrous wives. Some of the Corinthians seemed to think it was their duty to separate from their unbelieving companions. Paul opposes the idea, and his argument is simply this: You have pledged yourselves to each other; the contract is lawful, and can not be dissolved. You are sanctified or set apart to the ends of conjugal life. If this were not so, then would your children be unclean or illegitimate; but as this is the fact, your children are legitimate or holy. The

same word is employed of the unbelieving wife and husband as of the children. If, therefore, from this holiness of the children their baptism is inferred, that of the unbelieving parent may be as certainly inferred.

It is said that the baptism of infants was universally held and practiced in the church for several hundred years after Jesus Christ. I affirm that the historical evidence is altogether against infant baptism. The immediate successors of the apostles during the first century, whose writings are known, were Barnabas, Hermas, Clement, Romanus, Ignatius, and Polycarp. These writers frequently mention the baptism of believers, but preserve entire silence about the baptism of infants. The first historical evidence which Dr. Dwight, and after him Professor Woods, of Andover, adduces, is that of Justin Martyr, who wrote about the middle of the second century, or about the year 150. He says that, among those who were members of the church, "there were many of both sexes, some sixty, and some seventy years old, who were made disciples of Christ from their infancy." He uses the very word for disciples which our Lord employed in the commission, and this word involves the idea of instruction. Nor does the Greek term used for infancy aid the pedobaptists here, for it is the very word which describes Eutychus, the young man who fell from the third loft while Paul was preaching, and is commonly applied to youth. They were made disciples of Christ from early life. Besides, Justin Martyr himself settles all controversy as to his meaning,

for in another place he says: "We were (corporeally) born without our will, but we are not to remain children of necessity and ignorance (as to our birth), but in baptism are to have choice, knowledge," etc.

My present limits will not permit me to pursue historical testimony from the fathers. The first traces of infant baptism are found in the western church, and then not till the latter part of the second century. In the fourth century it was theologically advocated by Augustine. Let it, however, be remembered, that even at that time infant baptism was not performed by either sprinkling or pouring, but by immersion. It is believed that sprinkling for baptism can not be traced back to an earlier period than the eighth century.

I am aware, however, that the most common argument used against immersion is this: "As baptism is not a saving ordinance, it is not necessary to be particular about the mode. As baptism does not wash away sin, why is not a drop as good as a fountain? Finally, baptism is a non-essential, and not worth contending about." But is this to be regarded as the language of true piety? A non-essential! and what is that? Essential is something needful, not to be dispensed with. A non-essential is something not needed, of no value, to be wholly dispensed with, useless. Is the Christian prepared to apply this definition to a command of the holy Son of God? Do you honor your Savior no more than to say he came from heaven to earth to institute non-essentials—things of no use? What better evidence ought you to desire that baptism is essen-

tial than to know it is a command of the divine Redeemer? If that command is from heaven, is it not essential to your soul that you obey it, just as God's word teaches? If you are rationally convinced that baptism is immersion, and then choose some other way to suit your own pride or accommodate personal convenience, you may fatally stumble, fall, and backslide from God. "Baptism is the answer of a good conscience toward God." See that you act conscientiously in your baptism—see that your conscience is answered. A drop is as good as a fountain! If a drop would answer for a burial it might be, but not without.

Reader, are you a believer, in the gospel sense of that term? If you are, have you been baptized as the gospel requires? Settle this question, not by the teaching of man, not by what your parents may say they did for you in infancy, or what they have taught you since. Settle the question as a judgment-bound individual: "Have I been baptized as my divine Master was?" Dare you say that immersion looks the most like the ancient gospel mode, and then say you will not submit to it? Rather pray for grace sufficient to render you "willing and obedient," remembering that obedience is the right road to true peace and enjoyment here, and eternal life and blessedness hereafter.

## COVETOUSNESS.

This is a crime which stands in rank with other sins which the apostle declares shall exclude from the kingdom of heaven. Ephesians v. 5. This is one of the sins of which, if a member be guilty, the apostle charges the church "with such a one not to keep company; no, not to eat." I. Corinthians v. 11. It implies an avaricious propensity, an inordinate love of gain, a selfish, greedy, niggardly disposition. Finally, it is in Scripture pronounced *idolatry*. There is not a sin more directly condemned by the gospel than this, and yet it is an offense very rarely labored with in the church. We see no reason why this sin should not be labored with as faithfully as any other crime.

The spirit of pure religion renders its possessor liberal. All he has and is belongs to God, and he regards himself as only the Lord's steward. What is the sordid, covetous individual living for? He may amass a large fortune and leave it to the ruin of his offspring. From the effects that follow four out of five of the large estates left, it would have been a blessing if the dying man could take all his treasures out of the world with him. Better, far better for his offspring had he done more good while he lived and left less to be wasted by others; better for his own soul had he died poor. It is a positive injunction that we serve God faithfully with our substance, and be liberal in every good thing. Professor of religion, see to it that you are not an idolater.

# THE CALL FOR LABORERS.

"The harvest truly is great, but the laborers are few: pray ye, therefore, the Lord of the harvest, that he would send forth laborers into his harvest." Luke x. 2.

Such was the direction of our Savior to his disciples. The fields to be reaped are the nations of the earth, who were then, and still are, ripe and ready for the harvest. Souls are to be gathered into the kingdom of Christ through the instrumentality of a preached gospel, and the laborers in this work are the ministers of Christ. "It pleased God, by the foolishness of preaching, to save them that believe." "How shall they hear without a preacher? And how shall they preach except they be sent?" The gospel must be preached, and men who are qualified must be willing to enter the field and labor. The work is great, and many who feel it laid upon them are ready to exclaim: "Who is sufficient for these things?" To such the encouraging promise is given: "My grace shall be sufficient for thee."

The writer is among the number who believe in a spiritual call to the gospel ministry. A pure love of souls, and an ardent desire for the advancement of Christ's kingdom, should be the moving principles of those who enter upon this work. It is, however, not enough to simply feel these; for every

Christian feels them in a greater or less degree; but it is to feel them sent home by the powerful operation of God's Spirit. It is to feel that God commands, and that we shall assuredly incur his disapprobation if we do not enter the field of labor. In a word, it is to feel the expression of Paul with all its force: "Woe is unto me if I preach not the gospel." None will feel this call who are destitute of mental qualifications, for God does not call those who are of no service—who can not *preach*. A minister of Christ must possess an understanding mind, have a store of knowledge, and feel a continual thirst for superior acquirements. He must love his Bible as the first and best book, and be ready to avail himself of every avenue to Christian knowledge and wisdom. He must not only be "apt to teach," but be a constant learner himself, laboring to increase his store of knowledge that he may teach others understandingly. He must love secret prayer, reading, and meditation, and should know by experience that God teaches him many important lessons at the throne of divine grace.

It is not expected that, in the beginning, any young preacher will possess *all* the qualifications of an older or more experienced one. Let not his lack of what he may, by the help of God, acquire dishearten him. Is he young in years and young in the kingdom of grace, he is so considered by his hearers. Less is expected from him, and he has less cause for embarrassment on account of his deficiencies than one of longer experience, from whom more is reasonably expected. Let him, however, be con-

tent to use the gift that is within him, and never stretch himself beyond his measure by vainly attempting to exhibit things which are not within his intellectual grasp. It is not to be expected that those who are called to the work of the ministry can or will know the extent of their own qualifications till they enter upon the work. As the trembling servant enters into the spirit of his calling, every power of his mind will expand, and every energy of his soul will be roused into action. In many instances he will find that he is strengthened far beyond himself, and enabled through grace to soar superior to human wisdom.

It is not only the duty of Christians to pray for those who are called to labor in the harvest of the Lord, but it is also their duty to pray the Lord of the harvest that he would send forth more laborers into his harvest. Let this appeal be made to brethren of the Christian connection in general. Let me inquire: "Do you pray that God may call, qualify, and send forth more laborers into the gospel field?" You love the cause of Christian liberty which we, as a people, have embraced; but, oh, my brethren, labor unweariedly to stay up the hands of those whom God has called and sent forth. How much have they labored for your good, and what cause have you to rejoice that you ever heard the gospel from their lips. Pray that God may send forth young men into his gospel field who are strong in the Lord, having his word abiding in them. Help, by your prayers, and encourage by your exhortations. The harvest truly is great, and labor-

ers with us are comparatively few. In this state* we have many earnest preachers, but how small is the number to that which might be constantly employed in traversing over plains, hills, and valleys, preaching the word of life. Churches of the Christian connection are not planted in one town out of five where they might be, had we a sufficient number of competent ministers; and until more are raised up, even all the churches now planted can not be supplied as they should be with the preached word. The doctrine which we hold and preach, in despite of the opposition it has had to encounter, is already widely received. Vast numbers in different parts of our country would gladly enter our ranks, could Christian churches be planted in their respective vicinities, and be supplied with stated preaching. Take courage, my brethren; the principles of Christian liberty which we advocate are taking deep root in our country. Christian liberty and rational Christianity will live and flourish when sectarian bondage and human mysticism will either be forgotten or only be remembered to be despised. "Pray the Lord of the harvest that he would send forth more laborers."

A few words to young men in the Christian connection: Are there not some among you, my young brethren, who already feel moved upon by the Spirit of God to enter the harvest-field? Be not disobedient to the heavenly vision. You may feel a shrinking at the apparent magnitude of the work; but enter upon it you must, or great will be your

*New York.

condemnation. Think, young brothers, of a world lying in wickedness; think of the precious souls hastening to ruin; think of what God has done for you, and then ask yourselves: "Can we be inactive? Can we hold our peace?" If you feel a "thus saith the Lord" to go forth and labor for the salvation of your fellow-men, tarry not even to bury a father; consult not flesh and blood. Your help is needed, and needed now! One who has been a laborer in this harvest many years, who has spent the flower of his days in the blessed work of preaching Christ, would fain encourage you to venture forth.

Who were those who, years ago, traversed the various sections of this country, rearing the standard of Christian liberty, while hundreds rallied around it? They were nearly all young men, but Israel's God was with them. They left their homes, their friends, and their earthly all behind them. Love for the precious cause and for their fellow-men fired their souls, and inspired them with zeal which defied the enemies of liberty and challenged the powers of darkness. They labored with fervor, and their labors were not in vain in the Lord. Thousands have been brought into the fold of Christ, and you among the number; but these servants of God have already spent the best of their strength. Some of them have already gone to another and better world, and many others, through excessive labors, are gradually sinking beneath complicated infirmities. Soon they must quit the field, and their voices be heard no more on earth.

Young men of God, weigh this matter. Shall the

places of your gospel fathers be left vacant, or shall they be filled by others, by some of you? Who among you feel the King's command to enter the field of labor? Go, nothing fearing, nothing doubting. Go! and may the great Head of the church go with you.

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